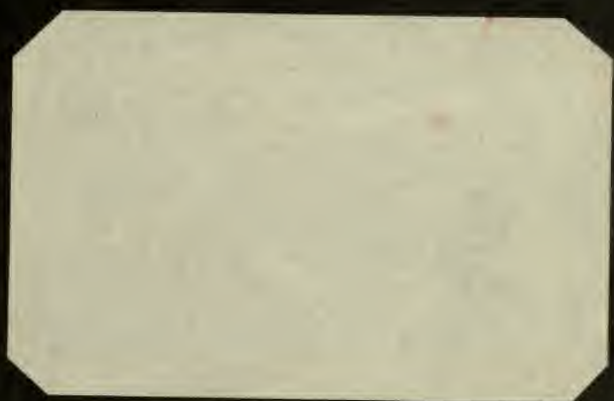


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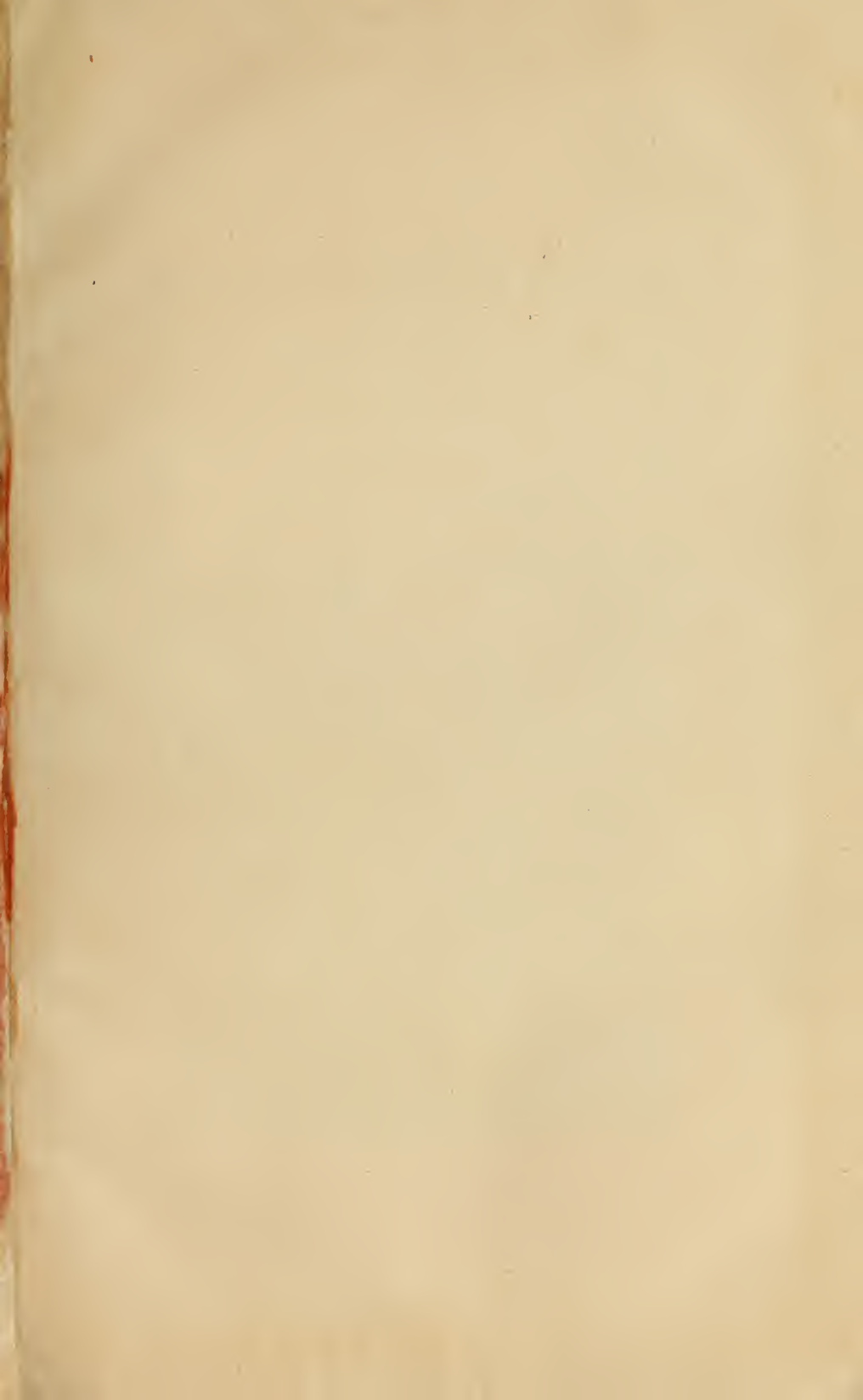
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Annual Report of the  
Foreign Mission Board  
of the Moravian Church.

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1906.







HOPEFUL. YOUNG ALASKANS.

Proceedings  
OF THE  
Society for Propagating the Gospel  
Among the Heathen,  
for the Year ending August 23, 1906.

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Annual Report  
ON THE  
Foreign Missions of the  
Moravian Church  
for the year 1905.

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Published by the Society, Bethlehem, Pa.

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THE SOCIETY  
OF THE UNITED BRETHREN  
FOR PROPAGATING THE GOSPEL AMONG  
THE HEATHEN.

FOUNDED AUGUST 19, 1745;  
ORGANIZED NOVEMBER 28, 1745,  
AS "THE SOCIETY FOR THE FURTHERANCE OF THE GOSPEL;  
REORGANIZED NOVEMBER 1, 1787;  
INCORPORATED FEBRUARY 27, 1788,  
UNDER THE PRESENT TITLE.

DIRECTORS:

THE RT. REV. J. M. LEVERING  
THE REV. PAUL DE SCHWEINITZ  
THE REV. MORRIS W. LEIBERT, D.D.  
J. SAMUEL KRAUSE  
C. OTTO BRUNNER . . .  
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THEODORE KAMPMANN  
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OFFICERS.

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SECRETARY,

THE REV. MORRIS W. LEIBERT, D.D.,  
130 Manhattan Avenue, New York City.

By Transfer  
NOV 7 1908



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W.D. 1905/06

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## NOTE.

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THE annual pamphlet of the Society for Propagating the Gospel among the Heathen, herewith issued, comes out somewhat later than usual owing to the congestion of work prevailing in our church printing house.

The publication again combines with the Proceedings of the Society the yearly Report of the Mission Board of the Moravian Church, and the two will be found to contain a complete and concise record of our Missionary activity, quite as worthy of a careful perusal as any similar publication of other societies.

The Statistical Tables and the Financial Statements, it may be well to remark, are worked out in great detail and with utmost accuracy, and to many, who have either not the patience or the time for extensive reading, they will tell a story of the state of our Mission Work quite as effective as some other pages of the pamphlet.

The Directory of those charged with the Home Management of our Missions, as well as of the missionaries who have a place in the active service, is enhanced in value by the addition of the Post Office addresses in connection with the names of the Stations. For those who wish to stand in closer relations with our various fields and workers this list, brought down to date, will prove a convenience.

Readers of the accounts recorded in the letters and reports of another year's effort by the Moravian Church in behalf of the unevangelized and of others only recently led into the truth as it is in Jesus will have actual conditions and possibilities brought out more clearly by the illustrations specially provided for the Pamphlet of 1906.

The Directors would be pleased to have members forward copies to such of their friends as may appreciate the courtesy. While the supply lasts, the officers of the Society will promptly comply with any requests that may be sent in.

M. W. L.

*New York, Advent, 1906.*

PROCEEDINGS  
OF THE  
SOCIETY OF THE UNITED BRETHREN  
FOR  
PROPAGATING THE GOSPEL AMONG THE HEATHEN,  
FOR THE YEAR ENDING AUGUST 23, 1906.

I.  
THE ONE HUNDRED AND THIRTY-THIRD GENERAL  
MEETING.

BETHLEHEM, PA., AUGUST 23, 1906.

The One Hundred and Thirty-third General Meeting of the Society was held in the Old Chapel, Cedar Square, at Bethlehem, Pa., on the evening of Thursday, August 23, 1906.

The President of the Society, Bishop J. M. Levering, being absent, in attendance at the Unity Conference in London, the Vice President, the Rev. Paul de Schweinitz, took the chair. The Secretary of the Society, the Rev. M. W. Leibert, D. D., also being unavoidably absent, on Provincial business in the Third and Fourth Districts, Prof. W. N. Schwarze was on motion elected Secretary pro. tem.

The session was opened with the usual devotional service. Hymn 720,

*"When shall the voice of singing  
Flow joyfully along," etc.,*

was sung. The texts for the day were communicated, after

which Acts 14: 19-27 was read as the Scripture Lesson. The Rev. A. D. Thaeler led in prayer.

Reading of the minutes was dispensed with, as these had appeared in print in the annual pamphlet for 1905.

In a brief opening address, the Vice President stated that the Society had rounded out a year of unexampled prosperity, making in this respect like experience with other missionary societies, that the annual report of the Mission Board disclosed a deficit of less than \$2500.00, remarkable when compared with the large deficits of recent years, and due largely to the effort of missionaries to reduce expenses, and that the report of the Alaska Mission was very encouraging, clearly indicating progress.

The names of those members of the Society who had departed this life during the year were communicated, viz., Andrew A. Luckenbach, admitted 1887, died October 30, 1905; Alexander Cruickshank, admitted 1888, died July 27, 1906; Robert Rau, admitted 1867, died July 30, 1906. In memory of these three brethren hymn 923,

*"Now, Lord, Who in this vale of tears  
Dost lift Thy gracious face," etc.,*

was sung.

Upon recommendation of the Board of Directors the Society received as members by virtue of ordination the Rev. Arthur E. Francke, and the Rev. Arthur R. Schultz, by election the Brn. Charles L. Rand, of Brooklyn, N. Y.; James Watters, of South Bethlehem, Pa., and George J. Grider, Albert E. Krause and Milton H. Fehnel, of Bethlehem, Pa. Mr. George W. Halliwell, of Bethlehem, Pa., was elected an honorary member.

The following letter of greeting from Bishop Hamilton, of the Mission Board, was read and on motion ordered to be incorporated in the minutes:

To the Directors and Members of the Society for Propagating the Gospel, Bethlehem, Penna:—

DEAR BRETHREN:

With heartfelt gratitude we of the Mission Board return thanks to you for your loyal and fraternal co-operation in our great missionary enterprise during the past year, and especially for your recent generous donation of \$5,500 to the general treasury of the missions. God has signally manifested His guidance and favor to you in the twelvemonth; may He bless you as a Society and as individuals during the new period.

We sympathized with you deeply, when news reached us of the terrible catastrophe in San Francisco last April, and we were quite prepared to receive a message, telling how the losses thereby inflicted on the Alaska Mission had affected your accounts so adversely, that after straining every nerve to meet the needs of that mission province, you would be unable to come to the aid of the work at large. You may imagine, therefore, how agreeably your donation surprised us, even though we had secretly placed large faith in the constantly growing missionary spirit of the American congregations. It is very significant, that in this year when our American Church has borne practically the entire cost of the official visit to Alaska, in spite of the extra outlay occasioned by the earthquake, the needs of the mission in Alaska have been met without trenching upon the funds of the Society—an ideal which you have had before you from the beginning, but which circumstances have long prevented you from attaining. Let us all thank God, and take courage.

At the same time we shall do well, if the financial outcome due under a kind Providence both to generous giving in the congregations and to careful and good management on your part, causes us to pluck up heart and intercede statedly for the evangelistic work itself. There are many heathen in that northern territory, who know nothing about salvation. Many who have heard of the love of God in Jesus are still very ignorant and are living very imperfect lives. The *number of Missionaries is quite inadequate* to the task before them. Let us covenant to pray our Lord

to Himself constrain those men and women to prepare for this field, whom He would have go out.

We know you rejoice with us, in that financially the outlook of our world-wide work is brighter than for some years, a matter of especial moment now that the large annual grants for founding new stations can no longer be expected from the Trustees of the Estate of the late Mr. Morton in anything like the former proportions.

The last balancing of our accounts showed an actual deficit of only \$2,838.99. Whilst we should prefer to work without any deficit and shall steadily aim at this, the sum is small in comparison with the deficits of past years and with the volume of funds needed in one year for our widely ramified undertakings—\$483,535.74. There are at present 470 missionaries in active service, male and female, 76 being native born, and 274 additional natives authorized to conduct public services. The total number of souls now in charge amounts to 101,260. Special numerical gains last year appeared, remarkable to say, in Kaffraria and in Nicaragua, fields which have for some time elicited special concern for reasons indeed external to the congregations as such, and in the new Nyasa Province in German East Africa. The statistical tables of two of the older missions disclosed a temporary decline in membership—Surinam and the Eastern division of the West Indies. In both instances this is connected with the economic condition of those lands. In Surinam the negro population has a tendency to drift from place to place, as older plantations are worked out; hence plantation congregations are apt to be sapped by removals and work must be started at new points to follow up former members. The tide of migration to the States, to Panama, San Domingo and elsewhere accounts for losses in the West Indies; therefore the importance of the home mission recently commenced by the Eastern Province at Macoris, San Domingo. In this connection we are heartily glad to note the visit of Brother Victor Flinn, of New York, to the West Indies. May it serve to direct those of our members who leave their island homes for the great metropolis, to seek the fellowship of his congregation as soon as they land. We are heartily glad for each new bond which links our missions with the home church.

Again we thank you for your hearty co-operation in the great work. God help each one of us, in whatever land He places us to serve Him, to be really consecrated—to try to live up to the language of our heart's prayer: "We present unto Thee, O Lord,



ourselves, body and soul, to be a reasonable, holy and lively sacrifice unto Thee." We are with sincere regards your Brethren of the Mission Board and in their name,

J. TAYLOR HAMILTON.

*Berthelsdorf, July 26, 1906.*

A review of the work of the Board of Directors, as presented in the report sent in by the Secretary, read as follows:

REPORT OF THE BOARD OF DIRECTORS OF THE SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN, FOR THE YEAR  
ENDING AUGUST 23, 1906.

Immediately upon adjournment of the annual meeting of the Society, August 24, 1905, the Board of Directors by informal action continued its organization as the same had been constituted since January of that year; dividing among its various members the official and executive work requiring special care and attention. For the transaction of general business the Board met in regular session thirteen times, while during the intervals between Board meetings the committees and the officers had frequent consultations for the consideration of such matters as seemed to demand prompt dispatch.

The chief concern of the Directors is safe investment of the trust funds of which the Society is the custodian. It is constantly confronted with the necessity of reducing the interest rate on old loans, and finds it impossible to put out money on good, new risks at anything higher than 5 per cent. Quite as much thought and time, however, are given by the Board to the direct oversight of the affairs of the Alaska Mission. While incorporated and independent the Society is a voluntary auxiliary of that Board which as the Executive of General Synod has the control and supervision of all the foreign mission operations of the Moravian Church. The bulk of its income is disbursed by the Mission Board of the Unity. The proceedings of the Society and of its Administrative Board record fewer of those conditions and difficulties than are found on the pages of like publications by other missionary bodies. For this reason the Report of the Mis-

sion Board of the Moravian Church is embodied in the annual pamphlet of the Society for Propagating the Gospel among the Heathen. In order to gain a fair idea of what the Society is really doing all the statements and reports contained in its yearly publication should be carefully examined.

During the past twelve months death has taken away three brethren from the membership of the Society. Several withdrawals may possibly be noted by a comparison with last year's list. The Board of Directors nominates for enrolment at this time the following new members, viz., ex-officio Arthur E. Francke and Arthur R. Schultz, recently ordained to the Moravian ministry; as an honorary member, George W. Halliwell, of Bethlehem, Pa., and as active members, George J. Grider, James Watters, Albert E. Krause and Milton H. Fehnel, all of Bethlehem, and Charles L. Rand, of Brooklyn, N. Y. The total membership at this date is therefore 336. The indentification of such a body of men with the Society does not result in that volume of enthusiasm or that organized activity which is ordinarily associated with such members, and their contributions to the treasury of the Society do not very materially swell its income, yet their interest in missions is fostered by their connection with the Society, while the Society is thereby guaranteed that virility through which it may faithfully discharge its trusts.

As the detailed accounts of the Treasurer show, an exceptionally prosperous year lies behind us. Through the fine management and persevering energy of the missionaries in Alaska, the surplus of that mission over all its expenses amounts, during the fiscal year just ended, to \$3690. That is, the contributions of the churches combined with the net profit of the trade engaged in by our missionaries with the Eskimos, have not only covered the cost of the mission entirely but have actually turned into the Treasury of the Society the balance just named. This is unprecedented in the history of the Alaska Mission and affords us all a cause for genuine gratitude. It enabled the Board after meeting all its other obligations, and after remembering each of the six missionary families concerned with a bonus in appreciation of the good work done by them, to appropriate the sum of \$5,500 to the General Mission Board, which is \$2000 more than in a long series of recent years, and more than again as much as it was in many former years, owing to the high cost and commercially unproductive character of the Alaska Mission.

Not unmindful of the work of our faithful laborers and converts among the Indians who formerly dwelt where are now



our homes, the Board again made an appropriation for the marking of an historic missionary station. The Moravian Historical Society proposes to erect on the site of Wechquetank near Gilbert, Monroe county, Pennsylvania, a monument commemorative of the names and incidents associated with that field of our missionary activity more than a century and a half ago. One hundred dollars were given toward this object. At the missionary homes in the Whitfield plot at Nazareth repairs and improvements were again made in the interest of the comfort of those occupants who either temporarily or permanently enjoy the provisions of this most commendable foundation. The Board has also taken part in some of the negotiations carried on by the churches in Tuscarawas county, Ohio, looking to clear titles and the proper preservation of the historic sites of our missionary activities amongst the Indians of that section a hundred and more years ago.

In the dissemination of missionary literature a step forward was taken by making the annual pamphlet more attractive. Thirty-three illustrations were added to the reading matter, which in 1905 covers one hundred and ninety-five pages, making the publication the most elaborate ever issued by the Society. The increased cost was felt to be warranted by the interest thus awakened in the difficulties and actual conditions in the midst of which our messengers among the heathen are placed. The report of Bro. Hamilton was printed both in the pamphlet and as a separate publication embellished with twenty-six views of mission scenes and subjects in Southern California and in Alaska. The widest possible circulation was given both to the Proceedings of the Society and the Report of the official visit. To the number of mission publications long furnished our ministers another has lately been added, making the list as follows: Periodical Accounts, The Missionsblatt and Moravian Missions. The usual assistance was again given The Little Missionary and The Missions Freund.

The Board continues its oversight of the missions on the Indian Reservations in the Southern part of California. As the missionaries there located dwell within the borders of civilization among people restricted and protected by Government, and as neither the rigors of climate, nor the problems of transportation enter into the case, and furthermore, since the growth of both the field and the work is limited, the affairs of this mission figure but slightly in the proceedings of the Board. The annual pamphlet will, as usual, contain the reports of the missionaries in charge of this field, going into that detail and enumerating such particulars as can not be referred to at this time.

Coming to the mission in Alaska, it is of first importance to note certain changes in the mission staff. While Bro. and Sr. Rock returned home on furlough a year ago with little prospect of ever-being able to resume their labors in Alaska, Bro. Rock has started thither on a temporary appointment as teacher in the Government school and Sr. Rock may follow possibly next spring. Mr. Kahlen, the teacher in the Government school at Carmel, appointed on our recommendation, has withdrawn from the service and Dr. and Mrs. J. H. Romig also terminated their engagement in our Church work at Carmel, establishing themselves in private practice on the Pacific slope. At Eastertide Br. and Sr. Joseph Weinlick left the Kuskokwim valley by way of the Yukon river and St. Michaels, on furlough in the States, granted them by the Mission Board. They are now with their relatives enjoying much needed rest and will undoubtedly be glad to render pastors of churches whatever assistance lies in their power in advocating the work of evangelization among the heathen.

A far-reaching change has been made in the distribution of our forces and in the location of our field in Alaska. It has been decided to concentrate our efforts in the valley and on the peninsula of the Kuskokwim. This involved the abandonment of the territory along the Nushagak and its tributaries. The chequered experiences of our mission at Carmel in the vicinity of the numerous canneries, even though supplemented by the work of the United States Government School as also by extensive and most successful medical missionary activity, gradually led to the conviction, which was strengthened by Bro. Hamilton's statements after his return from his Alaskan tour, that we were not reaping fruits commensurate with our expenditure of resources in that district. Accordingly Mission Board and the Directors of the Society determined to transfer the remaining missionaries, Bro. and Sr. Zucher, together with such furniture and building material as might be shipped with advantage from the Nushagak region to the Kuskokwim district.

Subsequently, Dr. Romig planned to return to the Nushagak to open a Government hospital there, and to take charge in person of the mail route contract secured by him between Bethel and Quinhagak to the South and Koserefsky to the North. He offered to buy the mission buildings at Carmel for Hospital purposes, and this Board is now awaiting the result of his appraisal and negotiations. Many of the adherents at Carmel had been mercenary, while others were indifferent. Those who would miss us or be harmed by our withdrawal have either moved to Togiak,

between the Nushagak and the Kuskokwim, along the coast where we had once thought of erecting a station, or have expressed their intention of either settling there or in some of the Christian villages along the Kuskokwim. Even though a new field on the shore of Iliamna Lake, at the headwaters of the Nushagak, with the prospect of a Government school being established there, had been pointed out and urged upon us by the Bureau of Education, the Board of Directors was firmly convinced that it could accomplish more good by closing out the establishment on the Nushagak and concentrating on the Kuskokwim than by holding on and branching out in the Nushagak region.

In order to properly man the field, now more compact than it was formerly, the Board has made efforts to secure reinforcements. But, while several candidates are in prospect, none were this year found ready for the work. The attempt to secure older couples of experience in or with a preference for service in the foreign field, while promising success for a season, finally failed. Although the force now engaged on the Kuskokwim is no smaller than it has been, it is unfortunate that it could not have been augmented with the opening of navigation in 1906.

More work is now imposed upon our missionaries in Alaska than was formerly the case, and more than is required of missionaries in other fields, possibly. Our relation with the Government, through the missionaries, has become threefold. We have a Post Office at Quinhagak in charge of Sr. Schoechert, and we have another at Bethel in charge of Bro. Stecker. The Government schools on the Kuskokwim are always conducted by our missionaries; and the Government herd of reindeer is in the care of Bro. Stecker. Official work of this character crowds the missionaries very much for time and adds seriously to their responsibilities, but fortunately it at the same time enlarges the scope of their activity and broadens their influence among the population, both native and foreign.

With a view to affording all possible facility for travel and transportation, an addition to the missionary fleet on the Kuskokwim was sanctioned by the Board. Subject to the approval of the missionaries, the purchase of a sea-going schooner, at present plying in Alaskan waters, was authorized. Judging from latest accounts, however, the brethren concerned had not yet united in any decision on the subject. The Board also ordered the purchase of a Columbia River boat for the convenience of our workers.

When, on April 18, the earthquake and the fire wrought such lamentable and universal havoc in the City of San Francisco, some of our supplies were involved, and the greatest confusion was thrust upon the systematic methods of the Alaska Commercial Company through the destruction of its office and stores and the prolonged impossibility of access to its vaults.

We have been awaiting with not a little concern the outcome of duplicate orders forwarded to Seattle and Los Angeles, which were shipped about June 1. Notwithstanding the utmost care on our part, as also on the part of the companies and shippers acting for us, no end of confusion may result and endless aggravation may have been caused our missionaries. It certainly must be a hardship to be obliged to order things a year in advance, having little opportunity for supplemental orders, and then for some trivial cause or on account of some terrible catastrophe to find indispensable articles missing and unobtainable for another whole year, while articles not strictly essential may be on hand in exasperating abundance. Our trust is that the prompt and energetic efforts put forth to avoid such a state of affairs have met with success, and that our missionaries and their families are in reasonable comfort, and adequately equipped for their arduous labors.

Among the supplies of this year to which special interest and importance attaches are several sets of sacramental vessels of small size, made of aluminum, for the use of our brethren on their long missionary trips—long both as to distance actually traversed, often hundreds of miles by dog or deer team, and long in duration as well, sometimes extending over a month or two, amid unknown dangers and in unwonted solitudes.

Referring all who desire accurate accounts of the things that have been done by the Moravian Church for propagating the Gospel among the heathen, both in the fields in whose conduct our Society is particularly concerned as well as in the Foreign Mission enterprises of our Church throughout the world, to the various parts of the Proceedings of the Society which will be in print shortly, we commend the brethren and sisters whom the Church has sent forth to proclaim the Gospel of Salvation among those abiding in uttermost darkness, to the continued interest and intercession of the members of this Society and of all who are connected with the great congregation of the Lord.

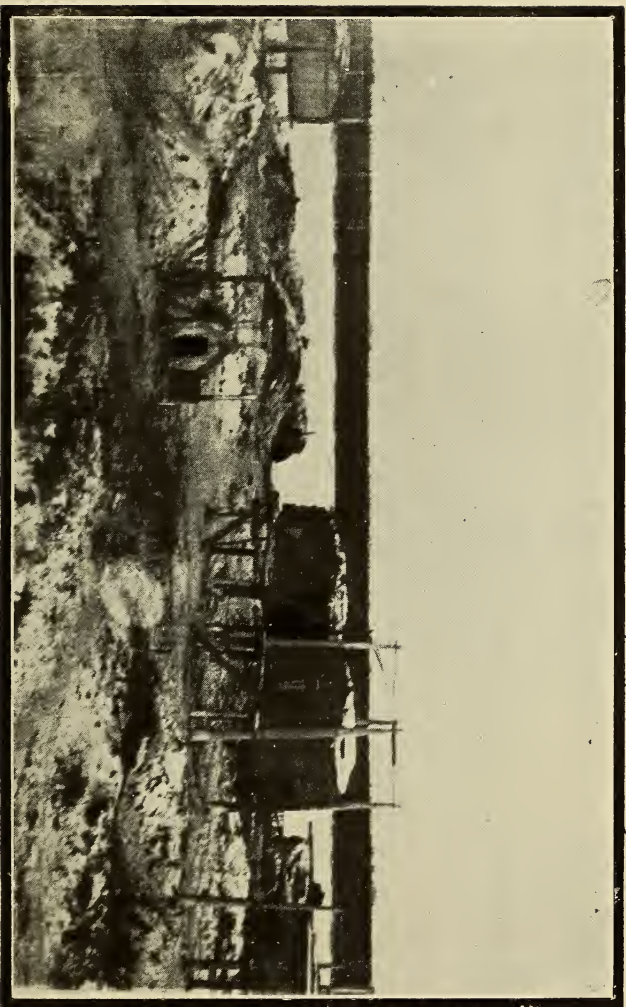
Respectfully submitted,

MORRIS W. LEIBERT,

*Secretary.*

*Lake Minnetonka, Minn., Aug. 17, 1906.*





GLIMPSE OF AN ESKIMO VILLAGE, ALASKA.



Next, the Treasurer, the Rev. Paul de Schweinitz, rendered an account of the financial condition and operations of the Society, a printed abstract of his report being placed in the hands of the members present. The declaration of the auditors, that the books had been examined and found correct and that a certified check covering amount of cash on hand had been received from and returned to the Treasurer was also communicated. On motion the report of the Treasurer was received and approved. A part of this report, presenting a statement and analysis of the receipts and expenditures on account of the Alaska Mission, follows in full:

THE ANNUAL STATEMENT OF THE ALASKA MISSION FOR THE  
YEAR AUGUST 1, 1905, TO JULY 31, 1906.

CONTRIBUTIONS.

FIRST DISTRICT.		THIRD DISTRICT.	
Bethlehem, Pa. . . . .	\$ 915 42	Canal Dover, Ohio . . . .	\$ 25 00
Brooklyn, N. Y. . . . .	56 97	Fry's Valley, Ohio . . . .	12 50
Coopersburg, Pa. . . . .	5 85	Gnadenhuetten, Ohio . . .	97 21
Easton, Pa. . . . .	18 53	Gracehill, Iowa . . . . .	14 00
Elizabeth, N. J. . . . .	17 60	Harmony, Iowa . . . . .	4 09
Emmaus, Pa. . . . .	22 34	Hope, Indiana . . . . .	47 72
Hopedale, Pa. . . . .	13 10	Indianapolis, Indiana . . .	14 88
Coveville, Pa. . . . .	2 50	Oakland, Missouri . . . . .	5 70
Nazareth, Pa. . . . .	151 80	Port Washington, Ohio . . .	4 56
New Dorp, N. Y. . . . .	41 06	Sharon, Ohio . . . . .	21 10
Castleton Corners, N. Y. . .	26 21	Uhrichsville, Ohio . . . . .	6 50
Giffords, N. Y. . . . .	31 17	West Salem, Ill., Eng . . .	11 83
New York, First Church . . .	78 89	West Salem Ill., Ger . . .	18 75
New York, Second Church . .	11 50	Ohio Missionary Society . .	50 00
New York, Third Church . . .	20 00	Tuscarawas C. E. Union . .	21 00
Schoeneck, Pa. . . . .	19 63	"Sojourners of the Disper-	
South Bethlehem, Pa. . . .	11 10	sion" . . . . .	2 50
Stapleton, N. Y. . . . .	1 25		
Utica, N. Y. . . . .	65 63	Total . . . . .	\$ 357 34
Staten Island Missionary			
Society . . . . .	15 00		
"Sojourners of the Disper-			
sion" . . . . .	24 00		
Total . . . . .	\$1,549 55		
SECOND DISTRICT.		FOURTH DISTRICT.	
Egg Harbor City, N. J. . . \$	25 00	Pethany, Minn . . . . .	\$ 80 70
Thurmont, Md. . . . .	1 00	Bethel, N. D . . . . .	41 75
Lancaster, Pa. . . . .	101 71	Bethesda, Minn . . . . .	21 35
Lebanon, Pa. . . . .	22 75	Canaan, N. D . . . . .	82 25
Lititz, Pa. . . . .	190 55	Chaska, Minn . . . . .	25 41
Palmyra, N. J. . . . .	25 75	Donnybrook, N. D. . . . .	10 00
Philadelphia, First Church	162 54	Ebenezer, Wis . . . . .	22 81
Philadelphia, Second Ch'ch	20 00	Ephraim, Wis . . . . .	26 05
Philadelphia, Third Church	17 85	Sister Bay, Wis . . . . .	4 55
Philadelphia, Fifth Church	40 75	Freedom, Wis . . . . .	72 29
Riverside, N. J. . . . .	8 00	Goshen, N. D . . . . .	103 24
York, Pa., First Church. . .	88 75	Grand Rapids, Wis., Ger-	
		man . . . . .	29 00
		Grand Rapids, Wis., Scan-	
		dinavian . . . . .	13 48
		Rudolph, Wis . . . . .	4 88
		Green Bay, Wis., East Side	14 24
		Green Bay, Wis., West Side	45 08
		Hebron, Minn . . . . .	10 00
		Hector, Minn . . . . .	17 13
		Elim, Minn. . . . .	13 25
		Lake Mills, Wis . . . . .	100 55
		Laketown, Minn . . . . .	39 00
Total . . . . .	\$ 704 60		



London, Wis . . . . .	27 29
Mamre, Wis . . . . .	20 00
Gerah, Wis . . . . .	2 76
Manasseh, Wis. . . . .	4 06
Egg Harbor, Wis . . . .	1 52
Northfield, Minn . . . .	32 08
Sturgeon Bay, Wis . . . .	30 00
Shiloh, Wis . . . . .	10 00
Tabor, N. D . . . . .	35 00
Unionville and Sebewaing, Mich . . . . .	92 56
Watertown, Wis . . . . .	83 55
Piperville, Wis . . . . .	11 15
Windsor, Wis . . . . .	8 00
Zoar, Minn . . . . .	13 00
"Sojourners of the Disper- sion" . . . . .	3 00
Total . . . . .	\$1150 98

## ALBERTA DISTRICT.

Calgary . . . . .	\$ 14 60
Total . . . . .	\$ 14 60

## RECAPITULATION.

First District . . . . .	\$ 1,549 55
Second District . . . . .	704 60
Third District . . . . .	357 34
Fourth District . . . . .	1,150 98
Alberta District . . . . .	14 60
Alaska Missionaries . . . . .	117 00
Salem, N. C. . . . .	5 00
Switzerland . . . . .	5 40
London Association in Aid of Moravian Missions . . . . .	395 53
Total . . . . .	\$ 4,300 00

## RECEIPTS.

Contributions as above . . . . .	\$4,300 00
Morton Payment for Quinhagak . . . . .	945 28
Supplies sold to Missionaries and Herders . . . . .	4,053 38
U. S. Bureau of Education, for Schools . . . . .	2,940 00
Sale of Furs . . . . .	3,000 00
Sale of Reindeer . . . . .	1,006 07
Sale of Fish . . . . .	168 00
Per Dr. Romig, account Nushagak Hospital . . . . .	453 54
Other Receipts per local Mission Treasuries . . . . .	1,011 75
Interest on Monthly Balances . . . . .	253 68
Total . . . . .	\$18,131 90

## DISBURSEMENTS.

Supplies of all kinds for all Stations . . . . .	\$ 6,989 83
Cartage, Freight and Commissions . . . . .	2,734 05
Salaries and Bonuses (12 Missionaries) . . . . .	3,881 25
Traveling Expenses . . . . .	698 32
Printing, etc., etc. . . . .	37 55
Appropriation to San Francisco sufferers . . . . .	100 00
<hr/>	
Total Disbursements . . . . .	\$14,441 00
Surplus . . . . .	3,690 90
<hr/>	
	\$18,131 90

Re-enforcements must be sent out next year, and a resulting deficit must be expected, but this year's surplus is a cause for great gratitude, and all who have helped to bring about this happy result are most heartily thanked.

To Him, who has made it possible, be all the praise and honor!

PAUL DE SCHWEINITZ,

*Treasurer.*

*Bethlehem, Pa., August 2, 1906.*

ANALYSIS OF THE RECEIPTS AND DISBURSEMENTS OF THE  
ALASKA MISSION FOR THE YEAR AUGUST 1, 1905,  
TO JULY 31, 1906.

RECEIPTS.

From Bethel, Carmel and Ogavik :

Supplies sold to Missionaries . . . . .	\$3153 35	
"    "    Deer Herders . . . . .	630 71	
	<hr/>	\$3784 06
From U. S. Government for Schools . . .		2200 00
Furs Sold . . . . .		1265 00
Reindeer sold . . . . .		1006 07
Per local Mission Treasuries (Trade) . .		579 00
From Nushagak Hospital, per Dr. J. H. Romig . . . . .		453 54
Interest on Monthly Balances . . . . .		86 15
	<hr/>	\$ 9373 82

From Quinhagak :

Supplies sold to Missionary . . . . .	\$ 269 32	
From U. S. Government, for School . .	740 00	
Furs sold . . . . .	1735 20	
Fish sold . . . . .	168 00	
Per local Mission Treasury (Trade) . .	432 75	
Interest on Monthly Balances . . . . .	167 53	
	<hr/>	\$3512 80
From Morton Payment . . . . .		945 28
	<hr/>	\$4458 08

From Contributions :

From all sources . . . . .	\$4300 00	
Transferred to 1907 account . . . . .	3690 90	
	<hr/>	609 10
		<hr/>
		\$14,441 00

DISBURSEMENTS.

Bethel, Carmel and Ogavik :

Supplies of all kinds . . . . .	\$4210 61	
Commissions of all kinds . . . . .	226 68	
Cartage and Railroad Freight, etc. . .	126 49	
Marine Freight in part . . . . .	1352 02	
	<hr/>	\$5915 80
Salaries and Bonuses (five couples) . .		3231 25
Bro. Weinlick and Family to the States .	\$ 379 15	
Bro. S. H. Rock to Bethel, Alaska . . .	191 90	
	<hr/>	571 05
	<hr/>	\$ 9718 19

## Quinhagak:

Supplies of all kinds . . . . .	\$2779 22	
Commissions of all kinds . . . . .	151 12	
Cartage and Railroad Freight, etc. . . . .	116 74	
Marine Freight in part . . . . .	761 00	
	<hr/>	\$3808 08
Salary and Bonus . . . . .		650 00
		<hr/>
		\$ 4458 08

## General Expenses:

Telegrams \$24, Circulars, Printing, etc., \$13 55 . . . \$	37 55	
Appropriation to San Francisco Sufferers . . . . .	100 00	
Balance of Bishop Hamilton's Official Visit . . . . .	127 27	
	<hr/>	\$ 264 82
		<hr/>
		\$14,441 00

Omitting Quinhagak, the cost of which is covered by the Morton Payment, the rest of the Alaska Mission cost \$4806.53 less than last year, while the receipts were \$3718.76 more and the contributions were \$656 more. Thus for the first time in its history the Alaska Mission closes its fiscal year with a surplus, and the S. P. G. has not had to make up a deficit.

This happy and unexpected result is due

1. To the energetic and self-sacrificing labors of the missionaries.
2. To the number of charges still outstanding, which will have to come into next year's accounts.
3. To the fact that the moneys from the United States Government for the schools for both 1905 and 1906 were received in the one year 1906.
4. To the fact that furs shipped for sale in 1904 and 1905 were realized on in the one year 1906.

A deficit must be expected next year, but this year's surplus is a cause for great gratitude.

PAUL DE SCHWEINITZ, *Treasurer.*

*Bethlehem, Pa., August 2, 1906.*

A report concerning missionary work among the Indians of Southern California, submitted by the Rev. W. H. Weinland, was then read. This report will appear in the Proceedings of the Society for 1906.

Proceeding to the election of the new Board of Directors, Bro. O. A. Clewell and the Rev. S. H. Gapp were appointed tellers. While the tellers were engaged in distributing ballots, collecting votes of members and ascertaining the result of the election, the Vice President answered various questions asked with reference to the Mission among the Indians of Southern California, *inter alia*, concerning the continued, menacing rise and spread of Salton Sea, due to the turning of the Colorado River from its former channel out upon the desert.

The report of the tellers showed that the members of the former Board had been elected, which, including the members of the Provincial Elders' Conference, will be constituted as follows:—

Directors ex-officio; Bishop J. M. Levering, the Rev. Paul de Schweinitz and the Rev. M. W. Leibert, D. D.

Directors elected: C. Otto Brunner, J. Samuel Krause, Geo. W. Riegel, Eugene A. Rau. Theo. Kampmann, Henry A. Krause.

Auditors: William V. Knauss, Levin F. Leibfried, Emil J. Bishop.

Announcement was made by the Vice President of the one hundred and nineteenth anniversary meeting of the Society to be held on Sunday evening, Aug. 26th, at which the Rev. James L. Barton, D. D., Corresponding Secretary of the Board of Commissioners for Foreign Missions, the great missionary society of the Congregational Church, would deliver the address.

After the hymn 733,

*"Lord Jesus, with Thy presence bless,  
By land and sea Thy witnesses," etc.,*

had been sung, the Vice President, according to motion, declared the meeting adjourned.

Attest,

W. N. SCHWARZE,  
*Secretary pro tem.*



NATIVE WOMEN IN SUMMER QUARTERS, ALASKA.





## II.

## THE ONE HUNDRED AND NINETEENTH ANNIVERSARY MEETING.

BETHLEHEM, PA., AUGUST 26, 1906.

The one hundred and nineteenth anniversary meeting of the Society for Propagating the Gospel among the Heathen was held on Sunday evening, August 26th, in the Moravian Church at Bethlehem, Pa. A very large congregation had assembled in the spacious edifice. Official duties having taken the President of the Society, the Rt. Rev. J. M. Levering, elsewhere, the Vice President, the Rev. Paul de Schweinitz, conducted the exercises.

The service was opened with "How lovely are the Messengers," Mendelssohn, by the choir. Then followed an invocation, the reading of the texts for Aug. 21st, the anniversary day of the beginning of Moravian Missions, and reading of the Scripture Lesson, Acts 26:12-23, after which the congregation sang verse 2 of hymn 715,

*"I'll bless thee and thou shalt be set for a blessing,"*

*Thus saith the Lord, "to all around," etc.*

The Vice President then spoke as follows:

It affords me great pleasure to welcome the members and friends of the Society for Propagating the Gospel to these anniversary exercises. As you well know, our Society always celebrates its anniversary on the Sunday after August 21st, because that is the day on which the first Moravian missionaries set out from Herrnhut in 1732, 174 years ago. Our American Society stands in closest relation to, and acts as auxiliary of, the Foreign Mission Work of the Church as a whole, so we rejoice in the signs of progress revealed in the report of the Mission Board for the past year, which has just come to hand. The total number

of souls in the congregations gathered from among the heathen is 101,260, while our total home membership is only 41,824. Last year 523 adult heathen converts were baptized and 1517 were confirmed and admitted to the Holy Communion. There are 394 European and American missionaries and 76 native born, having charge of 245 stations and in addition 462 preaching places in 15 Mission Provinces. There are 1838 native helpers of all kinds. This widely extended work cost over \$480,000 last year, of which over \$220,000 were raised on the fields themselves. The accounts closed with a deficit of less than \$2400 as compared with a deficit of \$50,000 two years ago.

At the 133rd General Business Meeting held last Thursday evening the operations of the 119th year of our Society, which observes its anniversary to-night, were reported in great detail. These things can not be repeated now. We are in an especial manner charged with the work among the Indians in Southern California, where 249 souls are in the care of our missionaries; and with the work among the Eskimo in Alaska, where 771 souls are counted as converts. Although this mission cost \$14,441 last year, yet the income from the field combined with especially liberal contributions at home met the entire outlay with a balance over for next year, so that our Society was able to do more for the other missions of the Church than for many years. In all these things we recognize the overruling hand of our Heavenly Father.

We desire to make use of this opportunity to acknowledge the zeal of the First District Christian Endeavor Union of our Church, which has successfully raised the entire "normal" salary of one of our missionaries among the Indians.

There are very many points of interest in the work of the past year, which it would be a pleasure to communicate, but I wish to leave all the time for the speaker of the evening, and I would not say another word, if it were not for one thing. I wish to rectify a wrong that has been done to a most devoted friend of our cause and of all missions, so far as it lies in my power. In the issue of the Philadelphia North American for August 22nd there appeared a slanderous attack upon the Rev. Sheldon Jackson, D. D., United States Agent of Education in Alaska. Dr. Jackson originated the plan of introducing the domesticated reindeer into Alaska as the only means of saving the Eskimo race from destruction, owing to the disappearance of his natural food, etc., since the incursion of the white man.

The article alluded to makes it appear as if Dr. Jackson had lent the reindeer purchased by the Government to the Missions;

and then had bought back the deer for the Government, and as if there were some corrupt jobbery connected with the transaction. Those of us, who have been dealing with this problem for years, know how simple is the explanation, and how false the impression, which has been created. The facts of the situation are these: There were no other persons in Alaska, who would honestly care for the reindeer and carry out the plans of the Government, except the missionaries. Therefore as the herds were secured from Siberia they were put in charge of various missionaries, who were obligated to always keep the number intact and at the end of six years they must turn over to the Government the same number of deer, which they had received. This herd is then transferred to a new centre, and the process repeated. The natural increase over and above this was given in accordance with fixed rules to the mission to reward it for its heavy expense in caring for the herd, and to native herders. After this part of the contract had been carried out, then the additional deer were bought from the mission by the Government at a far lower cost than new deer could have been procured in Siberia, and the new herds thus gained were sent to other parts of the country to continue the process. It was a well thought out plan. In no other way can the land be stocked with the deer, which are proving of inestimable value to the natives. The Government brought the deer to Alaska with the purpose of giving them away, so there could be no jobbery about it. The working out of this great undertaking, which was surrounded with innumerable difficulties, redounds only to the honor of Dr. Jackson, whose personal integrity is absolutely unimpeachable, and who has spent his entire life working only for the welfare of his fellowmen and for the glory of his God!

This is a digression, and possibly malapropos, but I felt constrained to defend our Presbyterian friend, who has done so much to help us in our work.

And now we have a peculiar pleasure before us this evening. We have with us the Corresponding Secretary of the American Board of Commissioners for Foreign Missions which is the great Missionary Society of the Congregational Church, and next to our own the oldest missionary Society in the United States. In 1810 it will celebrate its centennial anniversary.

But in view of the many unique features of our missionary society and its relations to the international missionary work of the Moravian Church it can be placed in the same category as the other Mission Boards of the United States, and so it gives us great

pleasure to greet the American Board as the oldest and one of the greatest of all the missionary agencies in the United States. It has far outdistanced us, for its resources are far greater. It has according to the last statistics at my command 571 missionaries in the field with 153,143 native Christians. It has a history that thrills the heart of him, who reads it. It has accomplished a work in the upbuilding of Christ's Kingdom upon earth, which can be properly estimated only by Him, Who sees it from the viewpoint of the throne on high.

I count myself happy to be permitted to introduce to you as the speaker of the evening my distinguished friend and co-worker in the cause of missions, one of the Secretaries of this honored American Board, the Rev. James L. Barton, D. D., of Boston, Mass.

After we have sung the next hymn he will address us.

After the singing of hymn 724.

*"Oh, what praise in highest strain,*

*By the ransomed host in heaven," etc.,*

Dr. Barton then spoke. As a text for his discourse he took John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me." The speaker said in part: "It is gratifying to enjoy the privilege of addressing a congregation that believes in missions. I have seen people who professed to believe in Jesus Christ, but who at the same time declared that they took no interest in evangelizing the world. Some years ago in Koordistan, along the upper waters of the Euphrates River, in Eastern Turkey, I was stopped by a band of robbers up the mountain, who began to ransack my saddle bags. I pushed the chief away perhaps a little roughly. He remonstrated at my roughness on the ground that he was a Christian and that it was not fitting for me to do him violence. It is a most interesting fact that Jesus Christ does not prohibit robbery with anywhere near the same emphasis that He commands all Christians to evangelize the world. It is no more absurd for a man to declare himself a Christian while exercising the profession of robbery than it is to make the same declaration and claim that he is not interested in the conversion of the world to Christ. Christians have no more option over this subject than they have over the ten commandments. No one of the ten commandments is so emphasized as the command to make the gospel of Christ known to all men. The noble record of this church and this venerable and honorable society shows plainly where you



stand upon this question. I would always stand uncovered in your presence. I represent a young society just approaching its centennial. You have always set us a worthy example of missionary devotion and sacrifice.

"The greatest victories of modern missionaries are not measured by the number of the converts, but by victories won in other and more general directions. Some of these conquests are:—

"1. The intelligent awakening of the non-Christian world. When this venerable society was organized the whole world apart from America and Europe was lying in intellectual darkness. In none of these countries was there encouragement to intellectual activity. This ignorance begot and fostered all kinds of superstitions and tended to drag down and put out of sight all that was commendable in the ancient religions of the East. None of these religions and their practices had been subjected to thoughtful criticisms. Among these people and races Christianity has gone, carrying with it everywhere the modern school and modern Christian education. Among the native peoples have arisen multitudes of men and even women who are seriously inquiring into the reasonable grounds of their national faith. There are to-day in Africa, China, Japan, India, Turkey, Burmah and the islands of the seas more than 2,000,000 of the brightest minds and heathendom sitting at the feet of Christian teachers in schools of all grades, from the kindergarten to the college and theological seminary. These in turn will become leaders in the organization of other educational movements. Every time a pagan is taught to think soberly he learns to question his national faith, while at the same time he is prepared to consider intelligently the claims of the gospel of Jesus Christ. The aroused intellectual life of the East is a mighty preparation for the triumph of the gospel.

"2. Opposition has been broken down in nearly all lands. When this society was organized the door of every non-Christian country in the world was practically closed. You have but to refer to your own struggle to gain a foothold on mission grounds to make this clear. As late as 1812 there was no freedom for missions in India. China and Japan were closed continents and Africa was dark and unknown. In all of these countries mighty barriers were reared almost to the clouds to keep the Christian missionary away.

"Gradually these barriers have crumbled and fallen until to-day practically no country is closed. Even Russia has declared

religious liberty for her 140,000,000 subjects. The 300,000,000 of India are as accessible nearly as are the people of our own country. Every village and hamlet of Japan is open to the residence of the Christian missionary, and China, just awakening from her sleep of ages, welcomes the Christian teacher from the West. There is practically no national opposition to overcome in order to preach the gospel of Jesus to every man, woman and child upon the face of the earth. The doors hitherto closed have swung wide open on their hinges and no power on earth can close them.

"3. Every great strategic center in the non-Christian world is now occupied. It is much to command the strategic centers from which to move upon the regions beyond. Constantinople, Cairo, Bombay, Calcutta, Canton, Shanghai, Peking, Tokio, Kyoto and a thousand other great and important cities in the East and the Far East have in large numbers to-day Christian churches, schools, hospitals, printing presses and Christian organizations of every kind, wielding their irresistible influence over the countries. It would require more than a month to see the Christian institutions and organizations in the one city of Tokio, Japan, or Calcutta or Bombay, India.

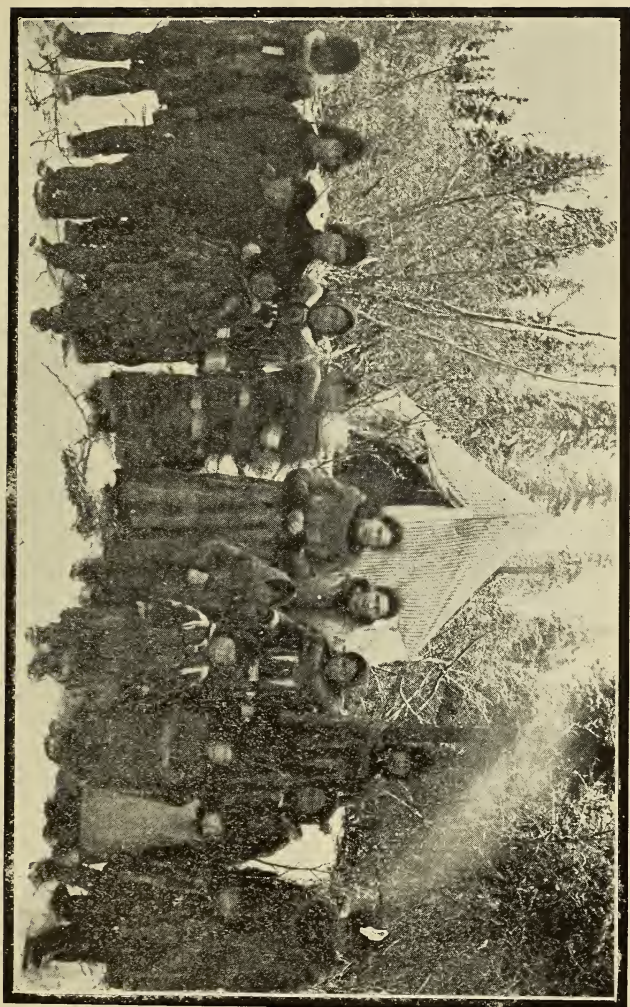
"These illustrations make clear the different ways by which the exalted Christ is drawing all men to himself. It has required a century and more of effort and sacrifice to arrest the attention of the world and to lead the nations to begin to turn their faces towards the cross of Christ. His supremacy is asserting itself in the remotest corners. Even the heathen exalt His name and confess the power of his incomparable love."

At the conclusion of the address Dr. Barton led in prayer. The congregation sang hymn 707.

*"Hark! the song of Jubilee,  
Loud as mighty thunders roar," etc.,*

while the missionary offerings were being gathered, and the service was brought to a close with the benediction pronounced by Dr. Barton.

At the close of the service many took opportunity to personally greet Dr. Barton, whose strong and thoughtful address had been suggestive and inspiring.



ALASKAN MORAVIANS IN CAMP WITH THEIR MISSIONARIES.





## III.

## A LIST OF THE MEMBERS OF THE SOCIETY.

AUGUST 23, 1906.

Honorary or professional titles are noted with the usual abbreviations, Bishops are indicated by Ep., Presbyters by P., and Deacons by D.

<i>Name.</i>	<i>Residence.</i>	<i>Admitted.</i>
Abel, Allen, (P.)	Emmaus, Pa.	1890
Albrecht, Charles A., (D.)	Bruederheim, Alta.,	1904
Achenbach, Michael,	Bethlehem, Pa.,	1903
Albright, Jacob,	Bethlehem, Pa.,	1887
Albright, Samuel, (D.)	Rural Route 1, New Philadelphia, O.	1894
Bahnson, George F., (P.)	Nazareth, Pa.,	1881
Bailey, Herbert C.,	Bethlehem, Pa.,	1888
Bealer, Harry C.,	Bethlehem, Pa.,	1896
Beck, Hon. James M., (L.L.D.)	New York, N.Y.,	1887
Beck, William M.,	Bethlehem, Pa.,	1887
Beckel, Howard,	Bethlehem, Pa.,	1896
Beckel, Lawrence,	Bethlehem, Pa.,	1900
Beitel, Richard O.,	Nazareth, Pa.,	1887
Beitel, Sidney,	Nazareth, Pa.,	1887
Belling, Albert J.,	Bethlehem, Pa.,	1882
Benner, Abraham,	Bethlehem, Pa.,	1887
Betge, Adolph P.,	Bethlehem, Pa.,	1882
Bischoff, Henry A.,	Bethlehem, Pa.,	1888
Bishop, Augustus S.,	Bethlehem, Pa.,	1870
Bishop, Emil J.,	Bethlehem, Pa.,	1884
Bishop, Edwin P.,	Bethlehem, Pa.,	1878
Bishop, Gilbert, (D.)	Bethlehem, Pa.,	1863
Bishop, Julius D.,	Bethlehem, Pa.,	1877
Bishop, Morris G.,	Bethlehem, Pa.,	1896
Blickensderfer, Jesse, (P.)	Oxford, O.,	1870
Blum, Samuel J., (P., D.D.)	Nazareth, Pa.,	1879
Borhek, James T., Jr.,	Bethlehem, Pa.,	1870
Borhek, Morris A.,	Bethlehem, Pa.,	1870
Brennecke, Robert H.,	Watertown, Wis.,	1892
Brennecke, Robert H. Jr., (D.)	Chaska, Minn.,	1903
Brickenstein, Lawrence,	Salem, N. C.,	1887
Brink, Howard F.,	Bethlehem, Pa.,	1896
Brinker, Adam,	South Bethlehem, Pa.,	1896
Brodhead, Albert,	Bethlehem, Pa.,	1888
Brunner, C. Otto,	Bethlehem, Pa.,	1870
Brunner, Eugene,	Bethlehem, Pa.,	1897
Brunner, Franklin H.,	Bethlehem, Pa.,	1881

<i>Name.</i>	<i>Residence.</i>	<i>Admitted</i>
Burkhardt, Herman A., (M.D.,)	Bethlehem, Pa.,	1887
Charman, George	Bethlehem, Pa.,	1896
Clauder, Henry T.,	Bethlehem, Pa.,	1867
Clewell, Charles W.,	Bethlehem, Pa.,	1896
Clewell, Oliver A.,	Bethlehem, Pa.,	1878
Clewell, Samuel G.,	Bethlehem, Pa.,	1904
Clewell, Robert E., (P.)	Newfoundland, Pa.,	1892
Clymer, Edwin,	Bethlehem, Pa.,	1898
Conradi, Adolph,	Bethlehem, Pa.,	1867
Cope, Charles A., (P.)	Riverside N. J.,	1898
Cope, Wilson A., (P.)	Egg Harbor City, N. J.,	1873
Craft, Rev. David, <i>Hon. Member,</i>	Wyalusing, Pa.,	1882
Crist, George J., (P.)	Indianapolis, Ind.,	1900
Daily, Lorenzo,	Bethlehem, Pa.,	1888
Desh, Harrison C.,	Bethlehem, Pa.,	1873
Desh, Orlando B.,	Bethlehem, Pa.,	1871
Dike, Samuel J.,	New York, N.Y.	1904
Doster, Herman A.,	Bethlehem, Pa.,	1866
Doster, Gen. W. Emil,	Bethlehem, Pa.,	1887
Eggert, Charles H.,	Bethlehem, Pa.,	1874
Eggert, Harry B.,	Bethlehem, Pa.,	1882
Eysenbach, Louis, Jr.,	Philadelphia, Pa.,	1888
Fahs, James M.,	Bethlehem, Pa.,	1896
Fahs, W. Hamilton,	Bethlehem, Pa.,	1900
Fehnel, Milton H.,	Bethlehem, Pa.,	1906
Fenner, William H.,	Schenectady, N. Y.,	1887
Fetter, Ambrose,	Bethlehem, Pa.,	1887
Fetter, Marcus A.,	Bethlehem, Pa.,	1887
Flinn, V. G., (D.)	New York, N.Y.,	1900
Fluck, William, H. (P.)	Port Washington, O.	1903
Francis, Judson T.,	New York, N. Y.,	1903
Francke, Arthur E.,	Donnybrook, N. D.,	1906
Francke, Gerhard, (P.)	Leonard, N.D.,	1898
Frederick, Thomas,	Bethlehem, Pa.,	1896
Frederick, William H.,	Bethlehem, Pa.,	1900
Freudenberger, Theodore M.,	Bethlehem, Pa.,	1900
Frueauff, Herman T.,	Bethlehem, Pa.,	1864
Fuenfstueck, John,	South Bethlehem, Pa.,	1878
Fuenfstueck, John H.,	Bethlehem, Pa.,	1887
Gallei, August,	Bethlehem, Pa.,	1888
Gapp, Cornelius,	Bethlehem, Pa.,	1887
Gapp, Frank,	Bethlehem, Pa.,	1898
Gapp, Herman J.,	Bethlehem, Pa.,	1897
Gapp, Samuel H., (P.)	Bethlehem, Pa.,	1897
Geisinger, Clayton,	Coopersburg, Pa.,	1887
Gerdson, Herman A., (P., D.D.)	Lancaster, Pa.,	1878
Gerlach, Charles L.,	Bethlehem, Pa.,	1897
Gerlach, E. Jacob,	Bethlehem, Pa.,	1897
Gerlach, Henry B.,	Bethlehem, Pa.,	1897
Gerstner, Francis,	Bethlehem, Pa.,	1887
Grabow, Rudolph, (D.)	Altura, Minn.,	1902
Greenfield, John, (P.)	Nazareth, Pa.,	1885
Greider, Allen, (P.)	Lebanon, Pa.	1888

<i>Name.</i>	<i>Residence.</i>	<i>Admitted.</i>
Greider, Paul M., (P.)	Brooklyn, N.Y.,	1809
Grider, George J.,	Bethlehem, Pa.,	1906
Grœnfeltdt, John J., (P.)	De Pere, Wis.,	1864
Grœnfeltdt, Samuel, (P.)	Sturgeon Bay, Wis.,	1888
Groman, David,	Bethlehem, Pa.,	1887
Groman, Henry A.,	Bethlehem, Pa.,	1887
Groman, Oliver E.,	Bethlehem, Pa.,	1900
Groman, Thomas E.,	Bethlehem, Pa.,	1904
Grunert, Francis, E., (P.)	New Dorp, N. Y.,	1882
Gutensohn, J. Peter, (P.)	West Salem, Ill.,	1871
Gutensohn, Philip, (P.)	Rural Route 5, Springfield, Minn.,	1890
Haas, E. Morris, <i>Hon. Mem.</i>	South Bethlehem, Pa.,	1896
Hagen, Ernest S., (P.)	Lititz, Pa.,	1889
Hagen, Francis F., (P.)	Lititz, Pa.,	1842
Halliwell, George H., <i>Hon. Mem.</i> ,	Bethlehem, Pa.,	1906
Hamilton, J. Taylor, (Ep., D.D.)	Berthelsdorf, Germany,	1880
Hamilton, William,	Washington, D. C.,	1882
Hammann, Ellis C.,	Philadelphia, Pa.,	1899
Hammann, Frank E.,	Plainfield, N. J.,	1887
Hammann, Rollin H.,	Chicago, Ill.,	1897
Hark, J. Max, (P., D.D.)	Bethlehem, Pa.,	1871
Hartmann, Adolphus, (P.)	Nazareth, Pa.,	1873
Hartmann, Henry J., (P.)	Bethlehem, Pa.,	1890
Hartmann, William,	Bethlehem, Pa.,	1889
Harwi, Wilson,	Atchison, Kan.,	1887
Hauptert, Albert, (P.)	Greenbay, Wis.,	1889
Heidenreich, G. A., (P.)	Rural Route 1, Waconia, Minn.,	1902
Heise, Otto, E., (D.)	Greenbay, Wis.,	1896
Helmich, B. K., (D.)	Bethel, Alaska,	1903
Helmich, D. C., (D.)	Rural Route 10, Kaukauna, Wis.	1901
Helmich, Edward F., (P.)	Rural Route 1, Davenport, N.D.,	1892
Henkelmann, Gottfried, (D.)	Strathcona, Alberta,	1903
Hermany, William S.,	Bethlehem, Pa.,	1903
Hermstaedt, Conrad, (P.)	New York, N. Y.,	1900
Hesse, Otto,	Bethlehem, Pa.,	1897
Hill, Henry,	New York, N.Y.	1904
Hinz, J., (D.)	Ogavik, Alaska,	1902
Hirst, Thomas McD.,	Bethlehem, Pa.,	1888
Hoffman, John D.,	Bethlehem, Pa.,	1897
Howard, Jacob, (D.)	New York, N. Y.,	1905
Hoyler, Clement, (P.)	Strathcona, Alta.,	1892
Huebener, Louis, (P.)	Brooklyn, Ia.,	1900
Huebener, Robert, (D.)	Rural Route 5, Washington, Ia.	1904
Huth, Francis H., <i>Hon. Member,</i>	Bethlehem, Pa.,	1887
Ingebrigtsen, Ole, (D.)	Grand Rapids, Wis.,	1883
Jackson, Joseph M.,	New York, N. Y.,	1904
Jacobson, Henry A., (D.)	Bethlehem, Pa.,	1872
Jones, William A.,	Bethlehem, Pa.,	1883
Johnston, Archibald,	Bethlehem, Pa.,	1898
Jordan, William H.,	Philadelphia, Pa.,	1869
Kaiser, J. Franklin, (P.)	Graceham, Md.,	1896
Kämpmann, Theodore,	Bethlehem, Pa.,	1887
Kant, Theobald, (P.)	R. R. 6, Watertown, Wis.,	1884

<i>Name.</i>	<i>Residence.</i>	<i>Admitted.</i>
Keech, D. Hayes, (P.)	Coopersburg, Pa.,	1888
Keller, J. Frederick,	Bethlehem, Pa.,	1890
Kemper, Manuel E., (P.)	Bethlehem, Pa.,	1887
Kessler, Harvey W.,	Bethlehem, Pa.,	1887
Kinsey, Calvin R., (P.)	Ephraim, Dane Co. Wis.	1887
Kleckner, Frank V.,	Bethlehem, Pa.,	1897
Klinker, Frank J.,	Bethlehem, Pa.,	1893
Kluge, Edward T., (P.)	Nazareth, Pa.,	1858
Knauss, William V.,	Bethlehem, Pa.,	1877
Krause, Albert E.,	Bethlehem, Pa.,	1906
Krause, Arthur C.,	Bethlehem, Pa.,	1888
Krause, Edward J.,	Bethlehem, Pa.,	1878
Krause, Eugene F.,	Bethlehem, Pa.,	1887
Krause, Henry A.,	Bethlehem, Pa.,	1882
Krause, J. Samuel,	Bethlehem, Pa.,	1869
Krause, Marcus A.,	Bethlehem, Pa.,	1887
Krause, James E.,	Bethlehem, Pa.,	1887
Kreider, Charles D., (D.)	Lititz, Pa.,	1898
Kunkel, Frank,	Nazareth, Pa.,	1887
Lehman, Henry, (P.)	Unionville, Mich.,	1874
Lehman, J. George,	Bethlehem, Pa.,	1896
Leibert, Augustus H.,	Bethlehem, Pa.,	1869
Leibert, Charles E.,	Bethlehem, Pa.,	1881
Leibert, Eugene M., (P.)	Nazareth, Pa.,	1856
Leibert, Frank J.,	New York, N. Y.	1904
Leibert, Joseph M., Jr.,	Bethlehem, Pa.,	1897
Leibert, Morris W., (P., D.D.)	New York, N. Y.	1877
Leibert, Richard W.,	Bethlehem, Pa.,	1860
Leibert, William I.,	Bethlehem, Pa.,	1898
Leibfried, Levin F.,	Bethlehem, Pa.,	1887
Leinbach, Charles F.,	Philadelphia, Pa.,	1889
Levers, Harry J.,	New York, N. Y.,	1899
Levering, J. Mortimer, (Ep.)	Bethlehem, Pa.,	1874
Lilly, Lewis R.,	Bethlehem, Pa.,	1896
Lilly, Robert H.,	Bethlehem, Pa.,	1897
Luckenbach, David O.,	Bethlehem, Pa.,	1873
Luckenbach, Francis E.,	Bethlehem, Pa.,	1870
Luckenbach, Henry B., Jr.,	Bethlehem, Pa.,	1903
Luckenbach, Horace A.,	Bethlehem, Pa.,	1887
Luckenbach, Leon G., (P.)	York, Pa.,	1896
Luckenbach, Owen F.,	Bethlehem, Pa.,	1896
Luckenbach, Samuel D.,	Bethlehem, Pa.,	1895
Madsen, Christian, (P.)	Grand Rapids, Wis.,	1873
Maurer, Andrew, Jr.,	Bethlehem, Pa.,	1897
Maynes, James F.,	Bethlehem, Pa.,	1904
Meilicke C. Arthur, (P.)	Grand Rapids, Wis.,	1898
Meinert, D. Cornelius, (P.)	Watertown, Wis.,	1892
Meinert, Herman, (P.)	Lake Mills, Wis.,	1874
Meinert, Paul S., (P.)	Palmyra, N. J.,	1898
Meinert, Richard, (D.)	Rural Route 1, St. Charles, Minn.	1904
Mewaldt, Julius, (P.)	Bethany, Minn.,	1885
Meyers, Harry J.,	Bethlehem, Pa.,	1887
Miksch, Levin A., Jr.,	Bethlehem, Pa.,	1896

<i>Name.</i>	<i>Residence.</i>	<i>Admitted</i>
Miksch, G. Harry, (D.)	Oakland, Mo.,	1904
Miller, Francis,	Bethlehem, Pa.,	1896
Miller, John R., <i>Hon. Mem.</i>	Bethlehem, Pa.,	1904
Möench, Charles L., (Ep.)	Philadelphia, Pa.,	1878
Moore, O. Eugene, (D.)	Stapleton, N. Y.,	1903
Morgan, J. Harry,	Bethlehem, Pa.,	1887
Mueller, Karl A., (P.)	Watertown, Wis.,	1890
Murray, George,	Bethlehem, Pa.,	1893
Nagel, Charles, (P.)	Castleton Corners, N.Y.,	1868
Neuman, Julius,	South Bethlehem, Pa.,	1886
Neumeyer, Robert E.,	Bethlehem, Pa.,	1897
Nitzschke, Frederick R., (P.)	Elizabeth, N. J.,	1894
Oerter, Albert L., (P.)	Graceham, Md.,	1859
Oerter, Edmund A., (Ep.)	Utica, N. Y.,	1865
Oerter, Edmund L.,	Bethlehem, Pa.,	1900
Oerter, Maurice F., (P.)	Riverside, N.J.,	1886
Oerter, William H., (P.)	Lebanon, Pa.,	1874
Ottow, Reinhold E., (P.)	Davenport, N.D.,	1892
Peisert, James E.,	Bethlehem, Pa.,	1887
Peisert, Oliver,	South Bethlehem, Pa.,	1887
Pömsel, J. F.,	London, England,	1905
Petterson, Andrew, (P.)	Victoria, Minn.,	1884
Pfeiffer, Louis,	South Bethlehem, Pa.,	1887
Praeger, John, (P.)	Watertown Wis.,	1854
Prince, Abraham C.,	Bethlehem, Pa.,	1889
Rand, Charles L.,	Brooklyn, N. Y.,	1906
Rau, Albert G.,	Bethlehem, Pa.,	1894
Rau, Eugene A.,	Bethlehem, Pa.,	1870
Rau, Simon,	Bethlehem, Pa.,	1841
Raub, F. Elwood, (P.)	Philadelphia, Pa.,	1892
Rauch, Ambrose,	Bethlehem, Pa.,	1841
Rauch, John F.,	Bethlehem, Pa.,	1877
Rauch, Oscar H.,	Bethlehem, Pa.,	1887
Rebstock, David,	Lebanon, Pa.,	1880
Reidenbach, Otis E., (P.)	Lake Mills, Wis.,	1886
Reif, Marcus,	Bethlehem, Pa.,	1899
Reinke, Clement L., (Ep.)	Gnadenhuetten, O.,	1859
Rice, Frederick J.,	Bethlehem, Pa.,	1877
Rice, J. Augustus,	Bethlehem, Pa.,	1870
Rice, Joseph A.,	Bethlehem, Pa.,	1867
Rice, Walter,	Bethlehem, Pa.,	1897
Rice, W. Henry, (P., D.D.)	Gnadenhuetten, O.,	1861
Richter, Henry, (P.)	Unionville, Mich.,	1892
Ricksecker, Joseph J., (P.)	Nazareth, Pa.,	1867
Riegel, Charles H.,	Philadelphia, Pa.,	1900
Riegel, George W.,	Bethlehem, Pa.,	1877
Riegel, William G.,	Bethlehem, Pa.,	1887
Rights, Theodore M., (P.)	Nazareth, Pa.,	1870
Rock, Samuel H., (D.)	Bethel, Alaska.,	1896
Röest, Edward C.,	Bethlehem, Pa.,	1887
Romig, Clarence E., (P.)	Buxton Grove, Antigua.	1892
Romig, J. Herman, (D., M.D.)	San Francisco, Cal.,	1896
Romig, John S., (P.)	Great Kills, N. Y.,	1890



<i>Name.</i>	<i>Residence.</i>	<i>Admitted.</i>
Romig, Joseph, (D.)	Westfield, Kan.,	1861
Romig, William H., (P.)	Hope, Ind.,	1875
Rondthaler, Howard E., (P.)	Bethlehem, Pa.,	1903
Ross, William	Bethlehem, Pa.,	1887
Schattschneider, William C., (P.)	Hector, Minn.,	1900
Schmich, Augustus,	Bethlehem, Pa.,	1887
Schmich, Frank,	South Bethlehem, Pa.,	1900
Schmich, Peter,	South Bethlehem, Pa.,	1887
Schmid, Matthew J.,	Bethlehem, Pa.,	1882
Schneebeli, G. A.,	Nazareth, Pa.,	1887
Schneller, Henry B.,	Bethlehem, Pa.,	1888
Schneller, Frank E.,	Bethlehem, Pa.,	1900
Schneller, William F.,	Bethlehem, Pa.,	1896
Schoechert, John H., (D.)	Quinhagak, Alaska,	1889
Schropp, Abraham S.,	Bethlehem, Pa.,	1867
Schultz, Arthur R.,	Strathcona, Can.,	1906
Schultze, Augustus, (P., D.D., L.H.D.)	Bethlehem, Pa.,	1870
Schwarze, A. E., (P.)	Chaffee, N. D.,	1902
Schwarze, Theodore.	Brooklyn, N. Y.,	1904
Schwarze, William N., (P.)	Bethlehem, Pa.,	1903
Schweinitz, Bernard A., de,	Mechanicsburg, Pa.,	1897
Schweinitz, Lewis de,	Allentown, Pa.,	1882
Schweinitz, P. Bernard de,	Steelton, Pa.,	1893
Schweinitz, Paul de, (P.)	Bethlehem, Pa.,	1882
Schweinitz, Robert E. de,	Bethlehem, Pa.,	1887
Seifert, C. Vincent, (P.)	De Forest, Dane Co., Wis.	1876
Shields, Edgar,	Bethlehem, Pa.,	1900
Shields, Theophilus,	Philadelphia, Pa.,	1900
Shields, Thomas W., (P.)	York, Pa.,	1882
Shultz, Charles B., (P., D.D.)	East Orange, N. J.,	1864
Shultz, George M. (P.)	West Salem, Ill.,	1894
Sieger, William S.,	Bethlehem, Pa.,	1887
Smith, Robert E.,	Bethlehem, Pa.,	1898
Smith, Samuel,	Bethlehem, Pa.,	1887
Spatzier, William,	Bethlehem, Pa.,	1887
Sperling, Charles N., (P.)	Philadelphia, Pa.,	1894
Spiegler, Caesar,	Bethlehem, Pa.,	1899
Staveley, R. M., (D.)	Walters, Cal.,	1901
Stecker, A., (P.)	Bethel, Alaska,	1901
Steinfert, Charles, (P.)	Ephraim, Wis.,	1872
Steinmiller, Charles,	South Bethlehem, Pa.,	1898
Steinmiller, William	South Bethlehem, Pa.,	1896
Stengel, F. William, (P.)	Bethlehem, Pa.,	1898
Stengel, William, (P.)	Monmouth, Or.	1870
Stocker, Harry E., (P.)	Northfield, Minn.,	1903
Stout, F. C.	Bethlehem, Pa.,	1870
Straub, D. W., (M.D.)	Bethlehem, Pa.,	1902
Strohmeier, William, (P.)	Unionville, Mich.,	1882
Stubblebine, William,	Bethlehem, Pa.,	1887
Stubblebine, Winfred,	Bethlehem, Pa.,	1898
Suemper, Emil, (P.)	Calgary, Alberta, Can.,	1902
Thaeler, A. D. L., (P.)	Bethlehem, Pa.,	1892
Van Vleck, Henry J., (Ep.)	Gnadenhuetten, O.,	1845

<i>Name.</i>	<i>Residence</i>	<i>Admitted.</i>
Van Vleck, W. Theodore, D.)	Gnadenhuetten, O.,	1872
Vogler, William H., (P.)	Easton, Pa.,	1872
Wantzel, F. William, (P.)	Rossmere, Pa.,	1890
Warner, Samuel S., (P.)	Bethlehem, Pa.,	1880
Watters, James,	South Bethlehem, Pa.,	1906
Weber, Christian A., (P.)	Canal Dover, O.,	1890
Weingarth, Theodore, (P.)	Rural Route 5, Watertown, Wis.,	1896
Weinland, Joseph E., (P.)	Tuscarawas, O.,	1892
Weinland, William H., (P.)	Banning, Cal.	1882
Weinlick, Joseph, (D.)	Bethel, Alaska,	1898
Wenhold, Charles H.,	Bethlehem, Pa.,	1887
Wenhold, Earle,	Bethlehem, Pa.,	1905
Whitesell, Forrest E., <i>Hon. Mem.</i> ,	Bethlehem, Pa.,	1905
Wilhelm, Eugene T., (M.D.)	South Bethlehem, Pa.,	1887
Williams, Richard L., (D.)	Uhrichsville, O.,	1904
Wilson, Winter L.,	Bethlehem, Pa.,	1900
Woerner, John,	Bethlehem, Pa.,	1887
Wolff, Richard,	Hopedale, Pa.,	1864
Wolle, Clarence A.,	Bethlehem, Pa.,	1878
Wolle, Edward S., (P.)	Philadelphia, Pa.,	1877
Wolle, Hartley C.,	Johnstown, Pa.,	1887
Wolle, Herbert W.,	Bethlehem, Pa.,	1887
Wolle, John D.,	Bethlehem, Pa.,	1887
Wolle, J. Frederick, (Mus D.)	San Francisco, Cal.,	1887
Wolle, J. Samuel,	Bethlehem, Pa.,	1882
Wolle, Robert H.,	Bethlehem, Pa.,	1887
Wolle, Robert N.,	Lititz, Pa.,	1891
Woosley, David J., (D.)	Valley Center, Cal.,	1896
Wuensche, Julius E., (P.)	Bethlehem, Pa.,	1864
Wunderly, Frank,	Nazareth, Pa.,	1887
Yeakel, James,	Bethlehem, Pa.,	1896
Yingling, Henry J.,	Bethlehem, Pa.,	1899
Zeller, Franz, (D.)	London, Wis.,	1902
Zoebisich, C. Aug., P.O. Box 2161	New York, N. Y.,	1888
Zoebisich, Clement T., P.O. Box 2161	New York, N. Y.,	1888
Zucher, Paul, (D.)	Bethel, Alaska,	1901

## IV.

## THE MISSION IN SOUTHERN CALIFORNIA.

## I. REPORT OF POTRERO FOR THE YEAR ENDING DECEMBER 31, 1905.

Bishop Hamilton's visit last spring and his published report render it almost unnecessary to give a detailed account of the happenings in this congregation for the past year, and yet a general summary may prove of interest to the friends of the work. As usual, we have met with numerous discouragements and hindrances, which we tried to overcome by energetic measures, and the resultant gain may be regarded as the balance between these two forces, added to the all-important blessing of our Lord and Master.

The Easter services, consisting of the reading of the Passion Manual during the previous week, the early morning service on the graveyard, the church decorated with a great variety of wild flowers, are always looked forward to with great interest by the Indians, and all were well attended this year. As a rule, we hold a congregation lovefeast on Easter Sunday afternoon, but this was omitted this year in view of Bishop Hamilton's expected visit. We planned to utilize his visit by holding a Missionary lovefeast and have the Bishop address the Indians in order to draw out their active interest in the great missionary work of the Moravian Church. Accordingly announcements of the service were made and all preparations for the lovefeast were completed, when at the last moment word came from the Bishop, that greatly to his regret he had been compelled to change his plans, and that he would not be able to give a Sunday to the Potrero at all. Though this was a great blow to our hopes and plans, the lovefeast was held and was well attended. The Pastor presented the cause of Missions, and the collection amounted to \$5.62, which was forwarded to the Treasurer, Bro. de Schweinitz.

The Pastor went to Martinez to meet Bishop Hamilton, who reached Banning on the following Tuesday, where, with the Brethren and Sisters Staveley, Woosley and Weinland a Mission Conference was held, all being the guests of Bro. and Sr. Weinland. At this conference Sister Staveley and Sister Weinland were received as Acolytes, and in the evening the Brethren

Staveley and Woosley were ordained Presbyters. But this latter service, held in the church at the Potrero, was poorly attended, the Indians being scattered here and there at work. Bishop Hamilton tried to overcome this by having met so few of the male members of the congregation by writing them a pastoral letter from San Francisco. The reading of this letter together with the Articles of Brotherly Agreement was announced for two Sundays previously, but neither of them caused the least response whatever. I can only attribute this to my failure to produce the Bishop at the missionary lovefeast, as had been previously announced.

Following Bishop Hamilton's visit came Sr. Weinland's complete breakdown in health, necessitating a dangerous surgical operation, which took place in the California Hospital in Los Angeles. This trying ordeal made the summer one of the hardest we have ever experienced, but through the blessing of God she has again been restored to her usual excellent health.

During the year there was but one death in the congregation, that of a mother who suffered long from the dread disease, tuberculosis. Her loss was mourned by her husband and three small children. What to do to keep this family from being scattered and going to the bad became quite a problem. Finally, two young Indian women, cousins of the bereaved father, volunteered to keep house for the family, if suitable quarters could be provided; and they asked for the use of the vacant parsonage. With the consent of P. E. C. and of Mission Board this was granted, temporarily, of course. Thus far the plan has worked well. The home and the children are kept neatly, all attend services regularly, the children are sent regularly to the Government day school, while at the same time we find these two young sisters generally helpful in our mission work. In many ways this move has been the most encouraging feature of the work of the entire year, for it shows on the part of the Indians themselves the practical application of the Christian principles of self-sacrifice, helpfulness, purity and cleanliness.

At the end of summer when work in the fruit came to an end, the question of repainting and repairing the interior of the church was presented to the congregation, and the sum of \$15.50 was collected for this purpose. This paid for the materials, but the work itself fell upon the Pastor. The parsonage likewise needs a complete overhauling before it will be fit for occupancy by a Missionary.

The Indians have again contributed sufficient money to pay for the Sunday School literature needed for the coming year, and regular Sunday collections for Missions have been instituted. These Sunday School collections frequently amount to more than a dollar a Sunday, and promise to grow into a respectable sum by the end of the year.

The session of the Sunday School always follows the praying of the Church Litany, and all present, adults as well as children, engage in a half hour's study of the International Sunday School lesson for the day. Following this, the Pastor preaches a sermon in line with the topic of the Sunday School lesson. In the evening the young people come together for a Bible reading, the topic usually being analogous to the Sunday School lesson of the morning. It is seldom that any of the older people come out to this evening service, for they usually are up before sunrise of Monday morning, preparatory to going back to work at Banning. In general, good health has prevailed throughout the year. In the last few weeks an epidemic of whooping-cough and chicken-pox made its appearance, both of which proved fatal to many children in previous years. The fact that the epidemic is light this year, would go to show that the Indians are living better than formerly, and are in better condition generally to resist such sickness.

At Christmas our good friends at Bethlehem, Pa., Brooklyn, N. Y., and at Redlands, Cal., sent gifts which aided materially in making the Indians happy.

Our Christmas entertainment consisted of a cantata entitled "The First Christmas Story," rendered by a choir of nineteen Indians. This was voted the best entertainment ever held at the Potrero.

The year closed with a good spirit prevailing amongst our people, and although we fall short of attaining our ideals, it is our aim and purpose to do the will of our Heavenly Father, and to live and work for His glory.

WM. H. WEINLAND.



## II. REPORT OF THE CALIFORNIA FIELD TO JULY, 1906.

The Brethren Staveley, Woosley and Weinland with their wives met in Annual Conference on July 18th, at the home of Bro. and Sr. Staveley, Banning. Bro. Staveley reported as follows:

### I. MARTINEZ.

The Christmas exercises last December were pleasing and successful. True, the desert affords nothing in the way of spruce or pine trees which can be used as Christmas trees; but nothing daunted, we used an ordinary willow tree as a substitute, decorated it with green tissue paper, and when the tree had been lighted, it was plain to see that the Indians, both old and young, were delighted. Although requests for Christmas gifts had been sent to friends early in the summer, only a few reached us in time for Christmas, and it was not until a late shipment arrived that the disappointed ones could be served. Special effort was made to emphasize the fact that Christmas is a spiritual festival, and that the chief blessings to be sought are of a spiritual nature.

The missionaries felt the need of co-operating with white Christians living in the neighborhood. Some of the whites tried to draw the Indian youths away from the Sunday services by arranging games of base ball to take place during the hour of Sunday School or preaching. In order to show that there are consistent Christians amongst the whites of the valley, the Christian Endeavor Society of the neighboring town of Coachella was invited to come to Martinez. They responded gladly, and an enthusiastic Christian Endeavor prayer meeting was held in our church, 125 Indians and whites being present. The good results of this move will be felt for many a day.

The Easter celebration drew out quite a number of Catholic Indians, who participated with reverent earnestness. Possibly these Catholic Indians coming to our church may have been a contributing cause, back of a circular letter which the Catholic priest issued to the desert Indians, in which he attacked Protestants in general, the Moravian church in particular, and one of our missionaries individually. He stated that we have no prayers for the dead, no bishops, no true form of ordination, and that as mere laymen we preachers were deceiving and misleading the Indians in spiritual matters. Bro. Staveley received a copy of this letter and preached a sermon in answer, with the result that the priest hurt his own work more than he injured ours.



The menacing rise of Salton Sea through the turning of the Colorado river upon the desert was discussed at considerable length. The sea has been growing steadily for more than a year, until now it has become a considerable body of water, fifty-five miles long, fifteen miles wide, and sixty feet deep at the deepest point. Thus far every effort to turn the river back into its old channel to the gulf has proved futile, and the steady growth of this sea threatens to drive the Indians from their present homes. If these Indians are forced to seek new homes, our Moravian Indians will probably move to the Potrero, and become members of the Potrero congregation. Meanwhile it is our duty to support them with our prayers and our sympathy. The Conference addressed a letter to Commissioner F. E. Leupp, in order that we may co-operate with the department in giving the Indians proper advice.

The Indians have begun to contribute towards church causes, and although the collections since Christmas only amounted to six dollars, this sum represents a willingness and an inclination to be helpful far more valuable than the mere dollars and cents.

## II. RINCON AND LA JOLLA.

Bro. Woosley presented some interesting items regarding his work at these two points.

The past winter was marked by more copious rains than for fifteen years previous. Some little damage was done to the Mission property in the washing away of fences, but as compared with the damage on neighboring properties, this loss was trivial.

Last autumn the first converts, two young women, boldly confessed Christ and became full communicant members of our church. This item affords our workers no little pleasure, especially since it is probable that the evidences of a deepening of spiritual interest among some of the Indians is likely to lead others to follow their example. However, taking all in all, the field is difficult. The oft-recurring Indian fiestas are a decided hindrance.

At La Jolla greater harmony than ever exists between the Moravian Mission work under Bro. Woosley and the Episcopal industrial work under Mrs. Miller. At Rincon the attendance has been increased considerably by the fact that we now have our own church building *with a bell*.

Through the aid of friends at Pasadena, Cal., Bro. Woosley

has been enabled to open a reading room in the annex to the church.

A collection is taken each Sunday, and there are now \$12.00 on hand.

### III. THE POTRERO.

During the early spring the fact came to light that Charlie Colby, three years of age, had been so badly injured by falling from a wagon that he could not walk or even stand without support. The active sympathy of kind friends was appealed to with the result that Sr. Weinland was able to take the child to the Children's Hospital in Los Angeles, where he was given expert medical treatment. For weeks he wore a plaster cast, which straightened his spine. Then a brace was made for him, and the attending physician and the nurse both write that he can run and play with the other children, with every prospect of his ultimately becoming quite well and strong. A pleasing feature of this case is the fact that all the money needed up to date was given by kind friends, and not one dollar of expense fell upon the mission treasury.

Liquor has again given us considerable trouble. During the spring it became evident that some one was furnishing liquor to the Indians. Bro. Weinland kept his eyes open and in the course of time detected an Indian acting as procurer. Other Indians placed money in his hands, and he being trusted, was able to procure liquor at the local drug store, receiving a portion as his reward. Calling the Indian to the parsonage, Bro. Weinland told him what he had discovered, and showed him plainly the enormity of his wrong-doing. The Indian promised to give up the practice, and thus far he has kept his word faithfully. Meanwhile the drug store has been closed by legal proceedings.

Another time Bro. Weinland found in the local express office a consignment of liquor sent C. O. D. by a wholesale liquor house in Los Angeles to one of our Indians. Bro. Weinland at once telegraphed to the wholesale house: "Consignment of liquor here for an Indian. Recall consignment, or suffer consequences." The consignment was recalled at once, and the wholesaler wrote pleading ignorance of the fact that the consignee was an Indian, and promised at the same time never to repeat the offence. Then going to the Indian, Bro. Weinland told him what he had done and plead with him to give up the use of liquor.

The young man is now working steadily, and has become regular attendant at church services.

The Morongo sisters have, since last November, occupied the Mission cottage at the Potrero, and have made a home for three half orphan children of their cousin, Tom Morongo. The father has given his earnings regularly to support the home, and thus far the plan has worked very well.

The Christmas and Easter exercises were the best ever held at the Potrero. A printed service was used and the singing, accompanied by the piano, was excellent. Bro. A. C. Delbo and Mr. Palmer, teacher of the Government Day school, co-operated to make both occasions a pleasing success.

On the evening of the last Sunday in June the review of the half year's Sunday school lessons of the Life of Christ was illustrated by the use of the magic lantern.

Two new members were added in June by confirmation, one of whom lives at Palm Springs, but was a member of Bro. Weinland's catechetical class at Sherman Institute. The regular collections vary from 60 cents to \$1.60 a Sunday, and show willingness to help build up Christ's kingdom. The Sunday following the San Francisco earthquake the distressing condition of the victims was presented to the Indians, who expressed their sympathy by a collection amounting to \$4.22.

Reviewing the work at the three stations, it is clearly seen that progress has been made in various ways. There are times when we meet serious discouragements, but we believe that our Indians show permanent gain in spiritual matters, and that your prayers and our labors are not in vain. We ask for your continued intercessions in behalf of our people, and also in our own behalf.

Fraternally yours,

WM. H. WEINLAND,

Superintendent,

### III. STATISTICS OF MEMBERSHIP OF THE MISSION IN SOUTHERN CALIFORNIA, JANUARY 1, 1906.

STATIONS.	Communicants, January 1, 1905.	Gain .....	Loss .....	Communicants, January 1, 1906.	Non-Communi- cants & Children	Total, January 1, 1906.
Martinez .....	45	2	3	44	68	112
Potrero .....	42	5	1	46	28	74
Rincon & La Jolla		2		2	61	93
Totals.....	87	9	4	92	157	249

STATIONS.	Sunday School Scholars.	Average Attendance.	Missionaries.
Martinez .....	88	50	R. M. Staveley.
Potrero .....	42	30	W. H. Weinland.
Rincon & La Jolla	52	25	D. J. Woosley.
Totals.....	182	105	

## V.

## THE MISSION IN ALASKA.

## I. CULLINGS FROM ALASKA CORRESPONDENCE.

BY BISHOP J. M. LEVERING, PRESIDENT OF THE PROVINCIAL BOARD.

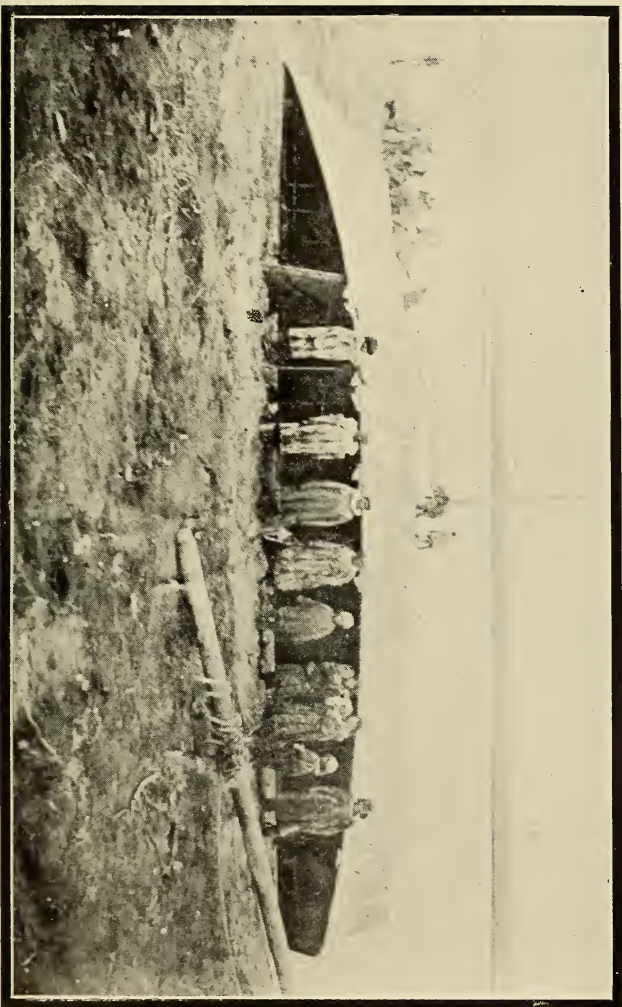
The Bethel report, July-December, 1905, opens with expressions of thanksgiving for special tokens of Divine favor recognized. Yet the first experiences described were uncommon difficulties caused by the notably cold, wet and stormy summer, the like of which even those who had been longest in the region could not recall. It was the period made memorable by the hardships of Bishop Hamilton's journey from the Nushagak to the Kuskokwim, by the wreck of the schooner "Violante" which took the mission supplies to the Kuskokwim, by the sad drowning of the trader Lind's three sons, and other trying experiences which have already been published.

## IN PERILS OF WATERS.

The fact that the time from June 5, when the Rev. A. Stecker, Superintendent, started down the river with his wife and some other persons, on the large scow "Traeger" for the coast to meet the supply vessel until July 19, when Rev. B. K. Helmich unloaded the last of the goods at Bethel, was consumed in this one task of the season, indicates the adversities encountered, and emphasizes the desire of the missionaries to have the advantage of more rapid steam navigation on their river, so soon as the difficulties in the way of the improvement can be overcome.

On June 20, early, the brethren waiting at Quinhagak sighted the schooner lying at anchor. At noon they were alongside with the scow and at four o'clock they moved off with their load. The schooner bore the marks of much buffeting in the storms encountered, and the captain predicted the near approach of another severe one. Before proceeding very far the scow had to be anchored under constantly rising wind and heavy rain. The next morning the schooner was no longer in sight. The "Traeger," turned towards the mouth of the "Warehouse Creek," was there driven ashore and at last left by the outgoing tide lying high and dry. Amid the perils of the situation the first mate of the





AN ESKIMO SKIN BOAT, ALASKA.





schooner who had boarded the scow to go ashore was of much assistance as an experienced seaman.

Ten days passed before the "Traeger" was floated and it was not until July 4th that the scow was gotten to Quinhagak with its cargo. While Superintendent Stecker and four men were staying with the scow, the Rev. J. H. Schoechert, with three men, landed and went afoot to Quinhagak to report the situation to the anxious wives waiting there. During a lull in the storm Brother Schoechert dispatched a native with a kayak to Bethel to have the smaller scow, the "Swan," sent down to their assistance. The man misunderstood his instructions and returned to Quinhagak after receiving a note from Captain Luetjens with the information that the schooner "Volante" lay wrecked thirty miles up the river, but that the mission cargo was safe.

The portion destined for Quinhagak was then loaded on the "Swan" which was on the way down the river. On the evening of July 5th Bro. Stecker, on board the "Traeger," first knew that this fortunate connection had been made when he caught sight of the other scow coming down the stream with another boat which had the crew of the wrecked schooner on board.

The supplies for Quinhagak having been safely landed, the "Swan" was at once turned back up stream, and on July 8th was loaded with part of the Bethel cargo which had been put ashore from the wreck at Eek River. The next day Bro. Helmich with the "Swan," and on the 10th Bro. Stecker with the "Traeger" proceeded up stream from there, the latter reaching Bethel on the 12th, while on the same day Bro. Helmich, who had preceded him, started back down stream with the "Swan" for the last load, which as already stated, was gotten safely to Bethel on July 19th.

All this extended over a full month of almost constant storms, and the accomplishment of these movements without personal injury to any of the missionaries, or the loss of any of the mission goods, was certainly a cause for gratitude, with all the anxiety and physical strain endured.

Two additional features of the trying experience were the fact that no "outside" mail was received with the postal matter that reached Quinhagak on June 15th, because connection with Unalaska had been missed; and the fact that Bro. Stecker was compelled under the circumstances to take the family of the Finn herder, with which he had been burdened all winter, back to Bethel instead of sending them on their way as expected when he started down the river with them on June 5th.

On July 16th word was received at Bethel of the arrival of Bishop Hamilton who, with the Rev. Paul Zucher of Carmel, had reached Eek River four days before, after their very hard and perilous journey from Nushagak on the little mail schooner "Zenith." A boat conveyed them to Bethel on July 19th.

#### JOURNEYS.

After ordaining the missionaries Zucher, Schoechert and Hinz Presbyters at Bethel on July 30th, Bishop Hamilton made a trying journey down the river to Quinhagak, where he had been prevented by the storm from stopping, and upon his return, tarried again at Bethel, August 5-9. After then visiting Ogavik and the outstations up the river, he set out from Ogavik, August 15th, in company with Superintendent Stecker and his wife on the hard journey over the portage to the Russian Mission on the Yukon, where they arrived August 20th. Some details of this journey and of Bishop Hamilton's uncomfortable wait of five days at the end of it, have also been published.

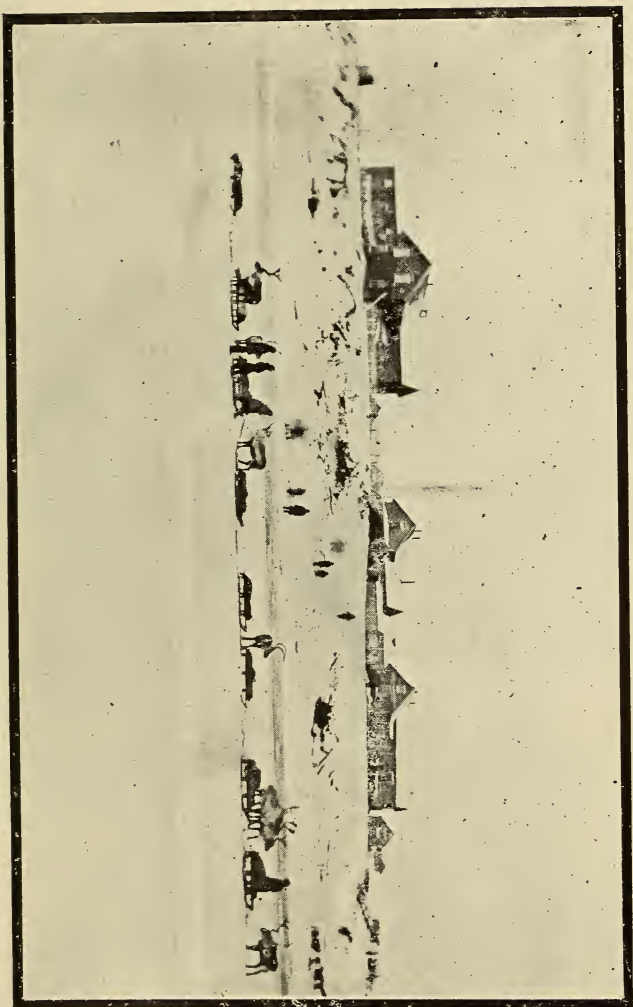
There he started down the Yukon for St. Michael's on August 25th, to embark on his return journey to the States. Bro. Stecker and his wife, leaving him to await the boat, made their way back to the Kuskokwim and reached Bethel on August 29th.

Other journeys are briefly noted in the Bethel report. One was that of the native herders Robert, Moses and Henry from Nushagak. Henry had come the much longer way from Lake Iliamna, having, by official arrangement, accompanied the Government reindeer herd which started from Bethel for Cooper Centre and had gotten to Iliamna. These Eskimo brethren reached Bethel on September 28th and resumed their useful employment.

Another journey referred to is a missionary tour, November 15-20, by Superintendent Stecker to villages on the Tundra. A third is a visit of the Rev. B. K. Helmich, December 5-13, to the villages up the river, officiating at one and another and keeping alive their touch with the mission. Two visits by Lapp herders from the mountains to Bethel during that period are also mentioned. The entire colony connected with the reindeer herding district, Laplanders and natives, numbers 24 souls, so that the deer camps form a considerable outstation of Bethel, and the journeys to and fro enter conspicuously into the activities of the mission.

#### IMPROVEMENTS AT BETHEL.

Even if Bethel were not a mission but merely a colony, the



BETHEL, ALASKA, IN WINTER.



external activity written about from time to time would show that those in charge are busy people. When this activity in outward and material things is had in mind in connection with that which constitutes the real object of the establishment, the spiritual duties and the school work, it is a matter of surprise and admiration that so much is accomplished by a few.

The report mentions that all the buildings at the station had been renewed with shingles cut in the Bethel mill, and that several thousand had been sent down the river and sold. The room for the boys had been ceiled, the mill had been enlarged, all the firewood needed had been sawed at the station by machine, all the rafts of saw logs had been cut up into lumber, all the dressed lumber needed for the new church had been turned out by the planer, and mouldings cut for interior finishing. Mention is made of the planing of foundation posts for two new buildings, one to be the quarters of the larger school boys, the other to furnish much needed room for the accommodation of visitors and of travelers seeking the hospitality of the mission. Among the minor improvements mentioned is a swing for the children which is reported to be in constant use.

In addition to all these products of the wood working industry required at Bethel, every effort was made to supply the lumber needed for the completion of the new church at Quinhagak, the dedication of which, as well as of that at Bethel, was mentioned in the *The Moravian* of March 28th.

In connection with all this Bro. Stecker refers to the able and energetic efforts of Bro. Helmich, whose mechanical skill is of great value.

#### THE CHURCH CONSECRATED.

The day set for the consecration of the new church at Bethel was Thanksgiving Day, November 30, 1905, and although some work remained to be done at the building, the glad and solemn service took place as planned. The first meeting was held in the old place of worship, where the people sang a hymn of thanksgiving. Then all filed into the new church. There the children sang a hymn, after which the dedicatory service was held, as nearly according to the prescribed ritual as was possible, the English and Eskimo languages being both used in hymns, Scripture reading, preaching and other parts of the service.

In the afternoon lovefeast was celebrated, at which Superintendent Stecker, who had formerly been connected with the Mis-



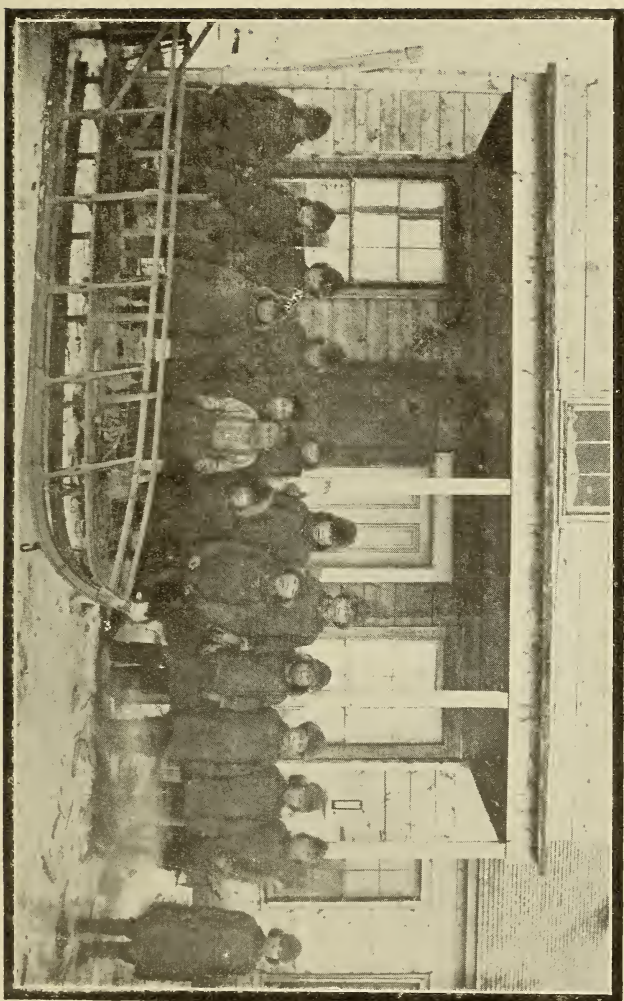
sion on the coast of Labrador, told the people things calling for thanksgiving among their Eskimo brethren of that region.

The helper David, "in an excellent speech," set forth the reasons the people had for thanksgiving—the word of truth which made them free, the many gifts enjoyed, the labors of their teachers, the missionaries, and their new church. The helpers Neck and Kwagaleg also spoke of the gratitude the people should feel and Wasely led in the closing prayer. The collection amounted to almost \$25.00, consisting, besides \$10.50 in cash, of mink, badger, fox and other furs, materials gotten in trade at the store and products of native industry. The day was closed with an entertainment in the old chapel which has since been converted into a workshop. Mrs. Helmich had drilled the boys and girls for this occasion. The report states that they did remarkably well in their parts and that the people enjoyed it greatly. It would doubtless have been of value if many who support the Alaska work in a half-hearted way could have been at Bethel on that Thanksgiving Day, contrasted what they there saw and heard with what met the first missionaries on the Kuskokwim when they founded that first station twenty years ago, and asked themselves, is it worth while?

#### THE SCHOOLS.

The ordinary school at Bethel opened for the winter on September 1. At the time when the report was written in December there were 37 boarders, and more were expected. The progress of the boys was gratifying. Little incidents related of the school children show them to be much the same as children everywhere. The propensity to be too daring on the swing could not be checked until the breaking of a ring, while several were swinging as high as they could, hurled them into a goose pen—a fall of twelve feet, from which they escaped with comparatively slight bruises. After that the venturesome acrobats heeded the warning given them.

The boys in the industrial School had remained at their useful occupation during the summer. The variety of work continually in progress about the place provided abundant opportunity for practice at several branches of handicraft. The saw-mill gave constant employment to some, and young carpenters among them had the honor of being hired to help complete the new church. When the report was being written a number of them were busily engaged at planing wood for making sleighs. It is stated that when the ice was forming in the river a person might have



ESKIMO BOYS AT SCHOOL HOUSE, BETHEL, ALASKA.



supposed that there was a skate factory at Bethel. All were anxious to possess skates, and the larger boys in the shop generously assisted the less skillful smaller ones in their efforts. The occupation of the girls consisted, meanwhile, in making and mending garments, knitting, washing and baking. The value of these civilizing employments is appearing in social and ethical respects, as well as in purely material betterment.

The most impressive evidence of what can be and has been accomplished with the Eskimo children was furnished in the entertainment on the evening of Thanksgiving Day, to which reference has already been made, and at the Christmas service. This is mentioned as a time of peculiar joy and gratitude. With favorable weather and good traveling, there was a large concourse which filled the new church. Members of the congregation at Bethel and out-stations, herders from the deer camp, representatives of the Greek Church and heathen were present. The report expresses the hope that many went away like the Judean shepherds from the birthplace of the Saviour, "praising God for all the things that they had heard and seen."

#### SPIRITUAL FRUIT.

On October 22, 1905, ten persons were confirmed at Bethel. During the tour of the Tundra villages made by Superintendent Stecker, October 29—November 16, nine adults were baptized by him at Nunalerama. These accessions are referred to with gratification. It is stated that on the Tundra circuit marked attention was given to the preaching of the word. The missionary noted however that the less favorable effects of the new era which is opening for the region—for detriment in some respects accompanies the benefit—appear in restless, somewhat distracted spirit among many, with an eagerness to learn new things and seize opportunities for gain. The currents of outside life beginning to stir the isolated Kuskokwim district; the increasing number of traders and the rise of prices; the curiosity awakened by contract with travelers up and down the river and by the reports brought back by those of their own number who make longer and more frequent journeys than formerly—all this, it is observed, affects the people in a spiritual way. In the transition to a different kind of life, which in the main will undoubtedly be a great improvement on the old, the work of evangelization is, in some respects, rendered more critical. Every evidence of progress in spiritual work is, therefore, a cause of special gratitude. That the hard-worked missionaries are, by faithful and

diligent effort, keeping abreast of the difficult situation is indicated even by the mere numerical showing of the statistics sent with the reports. Bethel with its circuit of fifteen outstations, numbering 497 souls, 136 of them regular communicant members, in charge of three missionaries and their wives, with six native helpers, recorded a net gain of 17 souls during the year, and reported, as a part of the total, 193 candidates and new people, claimed and enrolled by the mission—the outer circle drawn within the net and kept in view as hoped-for trophies of divine grace.

#### QUINHAGAK NOTES.

From Quinhagak, about 120 miles down from Bethel, where the great river broadens into an estuary 40 miles from shore to shore, come reports of progress which are encouraging and impress anew the importance of that center of gospel influence commanding the coast region. Now that visits to distant Togiak, in addition to Good News Bay and the three nearer out-stations, will, with the withdrawal from Carmel, be added for the present to the itineracy of Quinhagak, the desirability of giving the missionary at that station efficient assistance is greater than ever.

The Rev. J. H. Schoechert and his wife with four native helpers, continue to care for Quinhagak and its outlying fields. The advantageous situation of this station for such trade with natives and whites as is permissible and suitable in connection with the mission, not only for partial self-support, but also in the interest of fair dealing with all and for the sake of keeping in closer touch with many who would not often visit the place, causes this lower station to advance in relative importance in this particular. The present trend of things is to regard Quinhagak more and more as the chief trading post under the control of the mission, and the point at which gradually the larger part of the buying and selling that has to be engaged in on the Kuskokwim will be concentrated. There many purchases for the stations up the river can best be made, and naturally the largest stock to be used in trading with all kinds of comers and goers will be carried there. With this the particular kind of responsibility which attends experiments in the propagation of Christian principles and methods through this branch of activity becomes relatively greater at Quinhagak. The task of the evangelist in the shop is a peculiarly difficult one, and requires a special endowment of grace.



## INFLUX.

Gratifying figures appear in the statistics of this lower station. Back of the total of 123 souls reported at the close of the year, of whom 56 are regular communicants, stands a net increase of 41 persons. The drawing of those that are without appears in the record of 41 candidates and new people, of whom 13 are credited to Good News Bay. Thus the coast people are being gotten hold of. Interesting reference is made, in the report of Quinhagak, to the arrival of some native emigrants from the vicinity of Nome, who went on up the river and were present at the consecration of the new church at Bethel. Their arrival occurred late in September. There were two boat loads of them, and upon landing, cold and hungry, after endeavoring all day to reach the shore in the stormy weather, Brother Schoechert invited them to an evening meal at the mission house. They thankfully accepted his hospitality, and he relates that before eating, when he prayed they all, to his great pleasure, "joined in their own prayer in their own language." He described them as "good, honest, hardy Eskimos, and Christians, not ashamed to let their light shine." They were seeking a new locality at which to settle, and he naturally tried to persuade them to remain at Quinhagak, but they preferred to go up the river. Then the report refers to a different kind of a party from Nome who touched at Quinhagak. At the beginning of October a river steamer arrived from that point, short of fuel and provisions, and was helped out. These men, it is stated, were bound for a point eighty miles down the coast, where a vessel had landed much freight for them. Their final destination was up the river on a mining expedition.

## NEW CHURCH, QUINHAGAK.

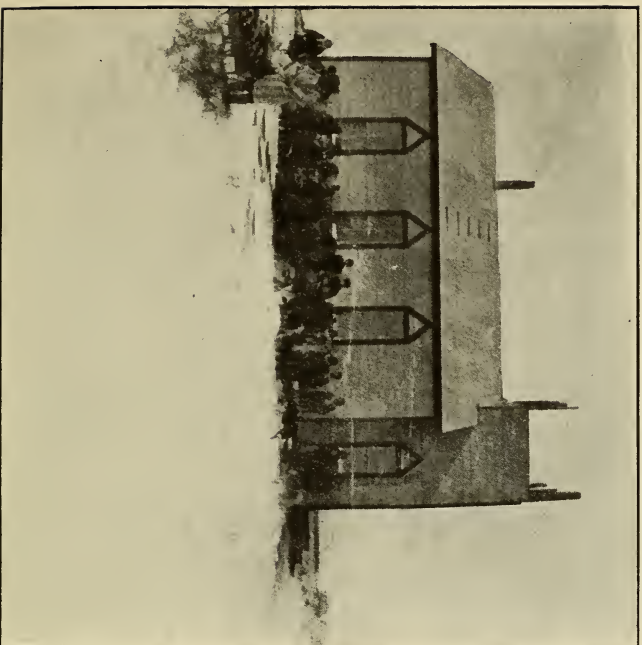
Although the consecration of the new church at Bethel has been mentioned first, that at Quinhagak preceded it, viz., on October 8, 1905. On September 13 the scow "Traeger" brought the necessary additional lumber from the Bethel saw-mill, to so far complete the edifice that it could be dedicated. This was accomplished during the following two weeks by strenuous work on the part of the missionary, the Rev. John H. Schoechert, with the help of natives and a few white men. He writes, "It was a pleasure to see the industry of the natives at this task. Much of their labor was given free, and some of it was paid for. On October 8, at the usual time of service, we all gathered in the old

chapel, and after the singing of a hymn, reading of Scripture and a prayer, the congregation passed into the new church singing a hymn. Then the church was dedicated according to the ritual. The Brethren at Bethel had been invited to participate but were prevented from coming by the cold and the ice in the river." A lovefeast was held in the afternoon in the old place of worship. This was followed by the Sunday School and the evening service in the new.

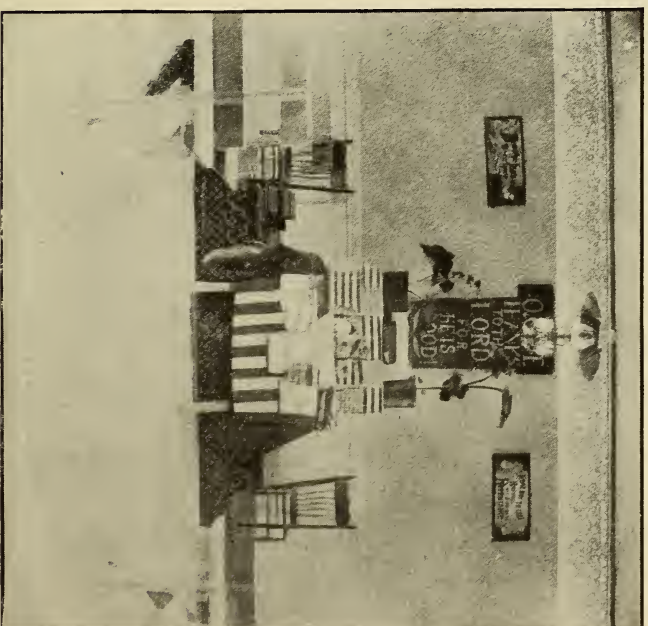
Bro. Schoechert describes the building, which stands upwards of a hundred feet from the mission house, as well constructed. It is twenty by thirty feet in dimensions, with walls nearly eleven feet high, on a good foundation of cement. There are six large windows, besides those in the storm house and the steeple. The windows are of double sash hung on weights, providing "good ventilation for crowds and long services," the remark being made that the latter are not objected to there. The pulpit is neat and suitable, as is also the wall paper. The mission house contributed a nice rug for the platform, and a few mottoes combine additional interior ornamentation with religious instruction. A large hanging lamp affords ample light. The missionary says further: "In the top of the steeple windows are to be placed on three sides, so that while navigation lasts a light can be set in it which may be seen for many miles. This will no doubt prove to be a great comfort, directing those who may be out in dark nights on these dangerous flats. God grant that the preaching in this building may be a means to direct many a soul to seek the things that are above and to find peace in Jesus." A photograph of the church was sent with the report. The contrast with the old building is very marked. Bro. Schoechert remarked that this is the fourth house of worship he has built in Alaska.

#### FESTIVITIES.

Special reference is made in the Quinhagak report to "the joyous Thanksgiving Day service." An interior view of the new church shows it in its Thanksgiving decoration. On that occasion the people contributed \$6.50 towards providing new benches. On December 16, when the report was written, active preparations were in progress for the Christmas festival, which was to excel all previous occasions. A supplementary report written on January 5 states that the attendance at Christmas and on New Year Day ran from eighty to ninety at the various services. The Communion attendance at New Year was thirty-two, which was the largest thus far recorded. At the special preparatory conversa-



THE CHURCH AT QUINHAGAK, ALASKA, TOWER UNFINISHED



INTERIOR OF CHURCH AT QUINHAGAK, THANKSGIVING DAY, 1905.



tion had with the communicants before each celebration, a card is given to each one, having the date writtten on it. These cards are collected by the helper Christian at the door when the people enter. The report has a cheerful tone even when referring to the difficulties and hindrances, and various facts, as simply stated, bear evidence of vigorous, healthy life. The missionary expresses the comfort and support he finds in the thought of the prayers of brethren and friends at home, of which he is assured.

#### OGAVIK NOTES.

The report of the Rev. John Hinz, missionary at Ogavik, up the river from Bethel, for the half year, July to December, 1905, and the statistics of that station and its out-station, Tuluksak, were received at Bethlehem on April 7. The record of the year shows a total decrease of sixteen souls by death, removal and dismissal, over against the total increase of thirteen. The entire charge, Ogavik and Tuluksak combined, embraces 110 souls. When the report of the missionary is read the impression is again gotten that at this mission, farthest up the Kuskokwim, one of the conspicuous difficulties to be contended with is the unsettled and roving propensity of the people, which interferes seriously with efforts at steady Christian culture.

#### WANDERINGS.

The movements of the population briefly sketched in the report reveal disadvantage under which the missionary and his efficient helper Neck at Tuluksak labor in trying to keep close to them with the gospel and the influence of the church. There are three seasons of general absence from the station, in spring, summer and fall. The most of the people were absent in May last spring. Returning at the end of that month, they were off again the middle of June to fish at different places. Some returned a short time in August. After a general coming together the first part of September they again scattered to fish and trap until the middle of November. Then in the winter when there might be more opportunity for uninterrupted preaching and teaching, the season of native feasts and games comes in to divert the attention of many. On December 12 old and young betook themselves in a body to a neighboring village where a game attracted them. They returned for the Christmas festival, but the next day left in a body for another village, "only a few women remaining at the station." That in spite of this so much is accomplished, causes the missionary to give thanks. During his own absence of



twenty-six days all told, services were held by natives and were attended by most of the people who were at the station. Although much of the good seed sown is lost through these adverse circumstances, especially through the effects of the feasts and games, from which not all that is evil has yet been banished, the report gives the communicant members the testimony that "most of them really try to live according to the word of God, and that there is actual spiritual life among them." A better spirit is reported at Tuluksak than prevailed the previous winter. The helper, Neck, is doing good work among the people at that place.

#### SPECIAL SERVICES.

The September and December communions are referred to as particularly solemn occasions. Thirty-three were present at the first and thirty-six at the second. When it is remembered that the total communicant membership of Ogavik is only thirty-seven (Tuluksak twenty-six) this is a good report. Before each communion personal conversation was had by the missionary with each communicant, as the custom is, and the preparatory service was attended by all. A new feature of the Thanksgiving Day service is referred to which is of significance. This was a mission collection introduced as a part of the Christian training of the people. It has been the custom to bring offerings on this occasion, for the benefit of the destitute, the widows and the orphans. This time it was suggested to them that they "also remember the poor who do not have the Word of God" and show their gratitude and interest by contributing something towards helping to spread the gospel. Two men contributed some furs worth \$7.00, and the people of Tuluksak gave ten dried salmon. It might not be amiss for many a home congregation and many an individual member to ponder that first missionary offering at Ogavik and compare it with their own collections for missions in the light of their own circumstances, and of Luke 12: 48.

#### EXTERNAL IMPROVEMENTS.

The efforts of the missionary at Ogavik to train the people to more steady industry, thrift and cleanly life have not been in vain, and the report for 1905 mentions slow improvement in the dwelling houses of some of the members. There would not need to be any want, usually, for food if the people were as provident as they should be. The water in the river was low in May and a short catch of fish was feared. In June, however, the salmon be-

gan to run and they were abundant, especially in July. The catch might have afforded a very large stock for the year, but the disposition to be satisfied with the mere fact that they had caught "more than last year" caused the people to relax their industry prematurely. While the missionary urged the importance of taking full advantage of the abundance and pointed out their shortsightedness, they flattered themselves that they were very industrious and thrifty.

Some progress in the character of the houses is mentioned. When the present missionary took charge of Ogavik the people all yet lived in the old style, half underground hovels. In 1904 one man built a small log house, and this object lesson in increased decency and comfort caused three others to erect such houses last year at Ogavik and one was built at Tuluksak. More such improvements were in prospect for the present season. The benefit appears not only in increased health and comfort but also in improved social and moral conditions. Instead of three or four families huddled in one of the old hovels, one family in a house becomes the order wherever these new dwellings are erected.

The missionary had the satisfaction of reporting general good health at the stations. At some of the upper villages, however, an epidemic of diphtheria raged, and fifty persons were reported to have died. The ravages of such a disease amid the conditions prevailing in those villages can produce appalling consequences, especially with no physician at hand to treat the cases.

## II. REPORTS FROM THE STATIONS.

### I. REPORT OF BETHEL FROM DECEMBER, 1905, TO JUNE, 1906.

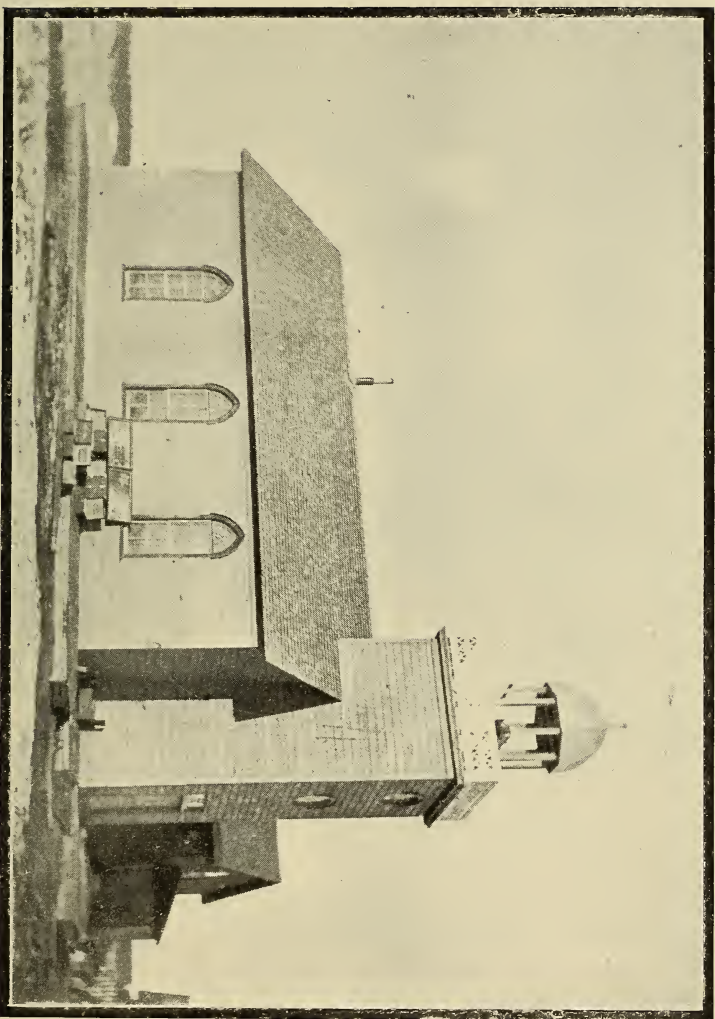
With gratitude to the Lord we can write our report for the half year which now draws to a close. Great has been the Lord's help, day by day, in our mission families, in the school, and in the work. Severe sickness, as we hear from up the river, we have, thank God, not had in our field. But two of our school boys have been sick since last January; they are still sick. Both have very bad sores. One of them is now much better, but the other one, we fear, will not get better at all, unless a regular surgeon can take charge of him, and amputate his arm.

If we review our work, we can report many features which are encouraging. The meetings have been held regularly here at the station, in the coldest time in the school-room. Every Sun-

day two or three white men attended our meetings. Besides the regular meetings on Sunday, Tuesday, Thursday and Saturday, Sr. Helmich conducted meetings or Sunday School with the women, and Bro. Weinlick conducted Sunday School with the school children. We have celebrated Holy Communion twice, and several children have been received by baptism into Christian fellowship.

At Easter, we had the same meetings as at home, and Easter Sunday farewell lovefeast, when we admonished our people to practice what they have now learned. Many of the people went before Easter to their various hunting grounds, and, when after Easter the birds arrive, few of the men will be at home on week days. Therefore, we hold meetings on only Saturday and Sunday.

We were able to visit all our people up and down the river, with the exception of one little village on the tundra. At the Eek River, Bro. Stecker *baptized twenty-four people, mostly adults*, who expressed their desire for baptism in a very encouraging way. In the next village down the river from here we are sorry to see little progress in receiving the truth. Every winter we have visited them, and this winter they asked us repeatedly to come, as they not only wanted to learn the truth, but also to join our Church. Most of them are nominal members of the Russian Greek Church. One time Bro. Stecker went down and stayed over night there. After the meeting in the evening, they were given an opportunity of saying what their desire really was. Then it became apparent that their desire for Gospel truth was not as great as we thought. After a long palaver, and talk about many things, the substance was, that, after two or three years, according to tradition, a great famine is to come. Now their calculation was, that when it comes the Greek priest is **far** away, and, even if he was near, he would not give them anything. Therefore, we being so near and being in their estimation good people, it would be so nice if we would feed them. There is no doubt that whenever it concerns their own profit the Eskimo are pretty shrewd business men. In regard to this proposition, however, we had to disappoint them altogether. We do not want "Store" Christians, and we could only tell them that Christ is our refuge alone, and if their desire is not to receive Him as their Saviour and King, we could not receive them as members into our Church. More joy have we in our people in the village up the river. While no doubt some superstition is found among them, inherited from their fathers, yet we rejoice to see how the truth makes them more and more free.



THE CHURCH AT BETHEL, ALASKA.





In a great measure this result is the work of our faithful helpers in the village. All three can write, but two only very slowly, and after they have written what they wish to tell their people, they have to learn it by heart, before they can read it. Neck, however, can write pretty fast, and read it just as fast as we do. To translate portions of the Bible to them, and then for them to write it down, is slow work, but it is good for them and us.

In the school we had twenty-five boys and twelve girls, one day scholar, and for four months two of the Lapp children. How much they learned we could see especially on Washington's Birthday, in an entertainment given by Sr. Helmich and the children. Several white men and a number of strangers were present, who all enjoyed it very much. Every other Sunday evening we have a service of song, when some white men nearly always join us, and our children really sing well.

The boys in the industrial school have worked in the shop all winter. At one time they started to make boxes for themselves and for sale. Just at that time we had one white man for a neighbor, who is a painter. He instructed them in painting, and they painted the names on the covers of the boxes very nicely. When the days were longer, they began with the nets, to prepare for the summer fishing. When in the latter part of April the geese arrive and their "clack, clack" is heard everywhere, then the boys are restless in the workshop. They want the sport of hunting, and also the meat of the geese to eat.

The girls had instruction again in sewing, baking and washing. At the end of March, we let most of our children go to be with their relatives over summer. Most of them go first to the mountains, then fishing on the river, and by September gladly come to school again.

The first part of the winter was very severe. For one month we had 38 to 45 degrees below zero nearly all the time. What made it worse was that we had strong north winds during the coldest spell. We had expected plenty of snow. Before Christmas we had more than usual, and as a rule February and March bring a great deal of snow. But when the coldest time had passed, strong south gales swept the old snow away, and no new snow came. Therefore, at Easter the tundra was almost free of snow. The days were very fine, cold at night and warm in the day time.

Our Lapplanders and native herders came down to Bethel many times to get their provisions and to attend church. They were also visited twice. About the 18th of March we sent them

down to the coast, near Quinhagak. It is an experiment. We think it will do the deer good to come to and in the salt water. In winter, after traveling is safe, they will return, and winter not so far from Bethel on the tundra. In that way it will be more convenient for us, and better for the deer.

We have received mail twice by way of Katmai. The second mail we heard was lost. Also by the first mail one sack was lost in the Iliamna Lake. With it, we are afraid a good part of our mail has been lost. The route from Katmai to Bethel will stop now, as the contract has expired. Since November 1st a new route from Holy Cross (Koserefsky P. O.) to Bethel, with a monthly mail, has been operated, to continue till the first of April. We learn now that the contract for this route is let for four years, with mail every month except April, May and October. We did not receive much by the new route last winter. We think our friends and relatives did not know of it. In the future, all mail for the Kuskokwim should be addressed, "N. N. Bethel (or other stations) via Valdez." and in winter "via Valdez-Tanana."

From up river we had no good news concerning the health of the people. In August the report came of diphtheria being prevalent. In September we heard of twenty-five who had died, mostly women and children. Since then, with the exception of the coldest time, people have been sick all the time and many have died. Mr. Lind, who lost three sons last summer, as stated in our former report, has since then lost three children again by this terrible sickness. We are afraid it will come down river, where it may do much harm, especially among the children, if we have no remedy for it.

Bro. and Sr. Weinlick and their children left us April 9th for the Russian Mission, where they will wait until steamers come down the Yukon, on which they can go to St. Michaels, and from there to the States, on their furlough. At first they thought to go by boat to the Yukon, but early in spring it is hard to get people, as nobody wants to go on account of the fishing commencing at that time. Now they will have to wait nearly two months at the Russian Mission, but we know they have good quarters in Mr. Belkof's house, and they have taken provisions along. May they have a safe passage home, and receive new strength and health, to be able to continue to work for the Lord. We thank them for all the work they have done in our midst, and the result of their labors as teachers will remain as long as those live who were in school.

From the 10th to the 16th of May the ice went out from the river with low water. Soon afterwards some miners arrived from up the river to buy provisions. Mr. Lind and other traders also arrived, waiting for the ships to come. Mr. Schmall came from the Yukon on May 29th with the sad news of the destruction of San Francisco. This sad news concerned every one here. Not only did we feel with those who have lost so much but we fear the loss of all our goods coming from San Francisco. We do not know how we will get goods now. We would be very thankful if we could hear something definite. May the Lord be with those who have lost relatives and property, and lead our future so that it may be well pleasing to Him. We ask all our friends to remember us in their prayers, and remain,

Yours fraternally,

A. F. STECKER.

B. K. HELMICH.

## 2. REPORT OF OGAVIK FROM JANUARY TO JUNE, 1906.

The long winter is over. The ice started to break up at Ogavik on May 9th, and on the 16th the last pieces went down the river. As there was much more snow than last winter we feared that the river might flood the village, but the water did not quite reach the native houses.

We are all well and our natives, too. The epidemic of diphtheria which raged in the upper villages did not come to us. The trader, Mr. Lind, at Kolmakofsky, lost three children as victims of this disease. Last summer his wife died and three of his sons were drowned in the Kuskokwim. The Russian priest at the village below Kolmakofsky also lost three children who died of diphtheria before Easter.

Traveling was pretty hard this winter. Last winter I used to travel from here to Tuluksak in four to five hours, but I could never do so this winter. Once traveling was especially tiresome. There was deep, fresh snow and no trail. I took a man with me to go ahead on snow-shoes, and I also had snow-shoes, which unfortunately were too heavy, but I thought I would be able to ride sometimes. Alas! I had to walk all the way and drive the dogs. As it was at the time of the shortest days, we had to hasten, for we did not want to sleep out doors in the open air. After ten and

a half hours walking we reached Tuluksak, but I was so tired that I could scarcely walk. Coming back on the third day we were nine hours on the way.

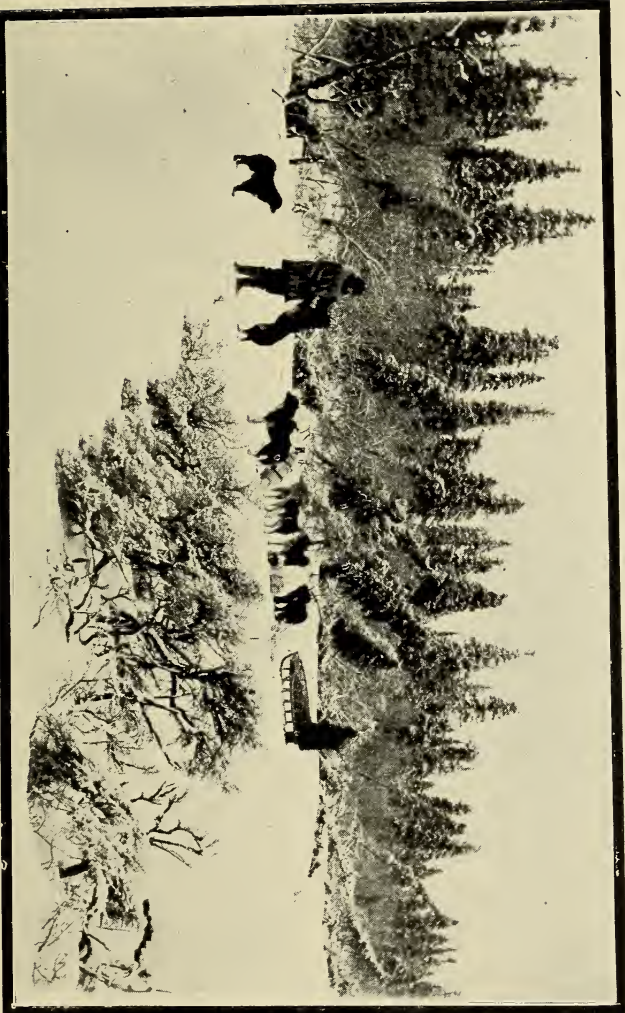
I made four missionary tours during this part of the winter; two to Tuluksak and two to Kalkak, besides one tour to Bethel. The people at Kalkak, the village above Ogavik, wanted me to come again and proclaim the Word of God to them. They belong to the Greek Church, except one family which belongs to the Catholic Church. We have one communicant there since last fall. There are some families who especially like to hear the Word of God, others do not care so much for it. This I could see and hear when visiting there. At every visit I held two discourses, one in the kashim and one in the house where I slept at night. The first time when I was there and had talked to them in the kashim, one of the men said that we should teach the white men, the miners, first, for they were worse than the natives. On the contrary, another man, the oldest in the village, said: "I have heard the Word of God and am thankful."

This different opinion I also heard at my second visit. When we came together in the kashim, I saw that most of the women were not present, and I refused to begin before they had been called. One said to the other that he should go and call them, but nobody went out. At last I told a boy that he should go and call them, and so he went. Then the above mentioned man said that they had a priest and did not need to be taken care of by any one else. "Yes," replied the old man, "we have a priest, but he does not come to us and does not give us the Word of God. Therefore I am thankful that this man came to bring us God's Word."

In February there was a total eclipse of the moon. The people at Kalkak told me that they were very much afraid of it, because they believe that there will be a famine and that many people will die after an eclipse of the moon. They wondered that the white men on the Yukon had known it before, even to the day and hour. When I tried to explain it to them, they paid the greatest attention and were much surprised.

In my last report I wrote that the spiritual condition of the people at Tuluksak was better than last winter. This is true. But we have seen that they are still weak and easily deceived and led astray. In February Bro. Neck, our helper at that village, came to Ogavik in order to receive some translations of God's Word. He was with us eight days. During this time a man from Pimat on the Yukon, a shaman, who belongs to the Catholic Church and had learned English at the Holy Cross Mission, came





A DOG TEAM IN THE TIMBER, ALASKA.





to Tuluksak. There were some individuals who believed that departed spirits sometimes disturbed them at night. Very likely the shaman had heard of it before. When he was at the village, he told the people about their own experiences. They were much surprised that he knew everything just as some of them had experienced it. The spirit of sorcery, the sorcerer's helper in practicing witchcraft, had told him all that, he said, and asked them whether he should drive away those spirits of the dead. If they wished it, he could do it, but some men should help him by singing the songs which the heathen use on such occasions, and beat the drums while he would practice sorcery. The young men did not know what they should say; they had never seen such a ceremony and did not know the songs. An old man told them they would sin, if they did so. But another man said: "I know the songs and will sing." So he and another man, taking drums, began to drum and to sing. It was in the evening. The shaman stood in the middle of the kashim and did his tricks. The young men sitting around on the benches got very much excited and trembled for fear. At last the shaman cried out that those ghosts had fallen down at the creek near the village. Two men ran out to see them, but they could not see anything. When they returned the shaman said: "You did not see them; they went away just as you went out." Thus this shaman deceived the men at the village. When Bro. Neck came home nobody told him about this. I heard about it here at Ogavik. Coming to Tuluksak in March, I asked Bro. Neck, but he did not know anything about it and was much astonished to hear it. When we spoke to the people privately they told us how it happened and most of them were sorry that they had allowed the shaman to practice witchcraft. They saw how blind and weak they had been. If Bro. Neck had been there, it would not have happened. Bro. Neck was very sorry for it.

Later on, when he was again at Ogavik, he said in his address to the people: "We cannot enter into the kingdom of God. Why can we not? Because we have stretched out our arms to both sides and on each arm is tied a long piece of wood and the entrance into the kingdom of God is not so wide that we can enter in such a condition. The long pieces of wood which hinder us are our bad habits. If we do not give up all our bad habits, we cannot enter into the kingdom of God.' So it is. Superstition and heathen customs are very deeply rooted and prevent them from living a Christian life.

About twenty miles from here on a lake lives an old shaman of whom many are afraid. Last winter when a child died here

the relatives and some other people believed that the shaman had killed the child by his witchcraft and wanted the man to be punished for it. It was hard for me and Bro. Neck to convince those people that a shaman cannot kill anybody by means of his witchcraft. When I privately asked one of our Christians whether he believed that a shaman could kill somebody from a distance, he said: "No, I do not believe it and am not afraid of this man." This winter the shaman invited some of our people to a feast and a play. So they went to him. After they returned I talked again with the above mentioned man. I said: "I cannot understand why the people go to that shaman. Last year they were afraid of him and wanted him put into prison and now they go and play with him. Most likely they are afraid of him, how is it?" "Yes, that is so. See, I will tell you what kind of a man that is. There was a shaman like this one who by his witchcraft did harm to my girl, she got epilepsy and at last she died. This man can do the same. And as we have a little girl with us I am always kind to him; as often as he comes I receive him into our house and give him food and drink so that he shall not do any harm to our girl." This was quite different from what he said last year. After I told him and her that if one believes in God, one need not be afraid of such things, she said: "That is our custom, we always have been that way." "Yes," I said, "you have been that way, but now as Christians you should not be so."

There are many dark spots in the life of our Christians. But all such things shall not discourage us. Sometimes we cannot see the bright side behind the dark spots. We must remember that our people have not been so very long under the influence of the Gospel. The difference between our Christians and the heathen is great. Last September some heathen from the coast were here. When I kept a special service for them one of our men came in and so I told him that he also should speak to them. He did so, and I was glad to hear how he proclaimed the good tidings to those ignorant men and women, who believe that a crow created man and has made everything. It is true many of our Christians are not yet well grounded and steadfast in their faith. They know and feel it themselves. Having heard about the people at Nushagak who live in the midst of so many temptations and indulge in the use of liquor, they say that they are thankful that the same temptations are not to be met with here, for many of them would not be steadfast enough to resist.

Our missionary work has been carried on unhindered, and we hope that our labor has not been in vain. The services have

been well attended on the whole. After a Sunday evening service a man told me: "I did not attend the service this morning. You know how it is in our house, there are always many folks about, and I wanted to be alone to pray. Therefore, when the people went to service I remained at home and prayed." Lately the same young man, who is a trader for a white man, told me that his employer wanted him to be a trader at the village of Kalkak, which I mentioned before, but he did not want to go there, because he would not have the opportunity to hear God's Word at this place and would forget what he knows about it.

Some men take an active part in keeping services whenever I am away on a trip and also sometimes when I am at home. Usually a native leads in prayer in one of the Sunday services. Our heart's desire is that our Christians may more and more be filled with the knowledge of God's will in all spiritual wisdom and understanding and walk worthily of the Gospel of Christ.

Holy Communion we celebrated twice; on February 11th and on March 25th. Two women converts from heathenism could be added to our communicants by baptism. One, about 25 years old, came along with Bro. Neck from Quinhagak to Tuluksak in 1903. She has been with Bro. Neck's family since then. Now I could baptize her on February 6. The other one is also from the heathen below us. Last September nine heathen, men and women, came up to Ogavik to trade with the people. They also came into our house, giving me a good opportunity to speak to them. As they remained several days, I kept a special service for them, as I wrote before. When they left, a woman about 50 years old remained here. An old widower at the village wanted to marry her. So I told her that she should attend the services and later on I would instruct her and baptize her, if she wanted it. She did as I told her. While receiving instruction she was very attentive and not so limited in her thoughts as many other women of her race. On February 11th I baptized her and after baptism she was married to that widower. May both women grow in the grace and knowledge of our Lord and Saviour Jesus Christ. May His kingdom come here and on the whole earth.

JOHN HINZ.

### 3. REPORT OF QUINHAGAK, DECEMBER, 1905, TO JUNE, 1906.

The work of preaching the Word of God during the past six months has apparently not been in vain. Our Native Helpers were used in this work more than ever before, both being sent on missionary trips and being employed to conduct services at home during the absence of the missionary, and we believe that growth in grace has been experienced. Daily services were held at the home station, and three on Sunday including Sunday School.

Twenty-nine new people came forward desiring to "put on the Lord Jesus Christ."

The missionary made eight missionary trips, besides those undertaken by the Helpers. On one of these I (Bro. J. H. Schoechert) reach Ganerchanak, a village beyond Good News Bay, where I have not been for over twelve years, and where at least seventy-five Eskimo live. This place is usually called Portage Bay by the whites. Nearly all the Eskimo of that village knew me or had heard of me, and seemed very glad to see me. Five services were conducted with them. I generally have one, or if possible two Native Helpers with me on such occasions, for they naturally know the ways of the people better than the missionary and are therefore able to confirm the spoken word with striking applications.

From there David Jones, who is one of our most capable Helpers and whom it is pleasing to hear speak, and Fritz, a former pupil at Bethel and Quinhagak, proceeded to Togiak, and on their return reported the good news, that a Christian spirit was in evidence among some of the natives there, and that they were eager to hear more of the Gospel and desired a visit from the missionary.

As the people of Quinhagak had to scatter early in order to attend to the Spring trapping and hunting, the Passion Week and Easter services were held three weeks ahead of time. This, however, made it possible to visit Bethel and to aid in arranging the papers connected with the Post Office and Postmastership. (Bro. Schoechert is a Notary Public.) On the journey thither some of the intervening villages could be visited. *At Opegak eighteen baptisms, two receptions and two marriages took place, the first among our new people there.* One of the Native Helpers, who has recently visited there, reports an excellent spirit prevailing among the natives.

An epidemic among the dogs carried away most of the Quin-



hagak team, so that this trip had to be made with pups born in August and broken to harness only in November and December. But they traveled well, making forty miles a day, and seemed to enjoy it. On the return trip one of the dogs gave out and had to be put on the sleigh and given a ride home.

The good weather and roads continuing after the return from Bethel, two additional missionary trips were undertaken to the nearer villages, where Sr. Schoechert and baby Grace accompanied me. One village visited was twenty miles from Quinhagak. The villagers greatly appreciated these visits, especially the women and children, who can not travel like the men.

As the young dogs survived this first Spring traveling, which is the period of testing in an Eskimo dog's life, we will probably have a good team of eleven dogs next winter.

The special services at Christmastide and New Year's were more enjoyable than ever before, because we could hold them in our roomy new chapel, and such external comforts do assist the spiritual part of the services.

At the New Year's celebration of the Lord's Supper thirty-two partook, and on Good Friday thirty-eight. At such times each communicant is spoken with personally, and each one can tell of his joys and sorrows and difficulties, and be encouraged, admonished and helped by the missionary.

One of the assistant Helpers, Brown, had to be disciplined for having indulged in card-playing, as the Mission Conference at Bethel had decided unanimously, that no Helper could engage in card-playing and retain his position. Brown has since acknowledged his fault and is again permitted to speak in church.

School was conducted for five months as in former years.

Progress has been made in instructing the Native Helpers, they apparently having learned as much last winter as in the two previous ones. Our stock of native hymns has been increased by the translation of "Jesus makes my heart rejoice" by Bro. Stecker, and of "Dearest Jesus, come to me" by Bro. Helmich.

In the middle of February the Superintendent, Bro. A. Stecker paid a two days' visit to Quinhagak, which proved a profitable time, but he had to hurry away to keep an appointment at a large village, *where he baptized twenty-four adults*. So the gap of darkness, heathenism and superstition between Bethel and Quinhagak is closing up, as more and more are coming into the light and truth as it is in Jesus.

A number of white men who were in the neighborhood, attended the Sunday services and at times the evening meetings. They find it pleasant to live at the station, especially on account of receiving mail. The mail facilities during the past winter were however very poor, but we hope for improvement. The Post Office Department at Washington appears ready to do what it can to follow the suggestions made.

The health of the missionaries has not been as good as we would have wished. Sr. Schoechert had to pass through several sick spells, possibly brought on by overwork.

The natives have kept in fair health. This is doubtless due to the fact, that now they can procure proper food from the mission store, especially milk for their babies.

The Native Helper Christian suffered the loss of his wife, Nellie. Shortly before her departure she partook of the Holy Communion with her husband, brother and uncle. She was only twenty-six years old and left a little boy beside her husband. She fell peacefully asleep in Jesus one stormy night in January. Some minutes before her end, Christian wished to pray with her once more, but she said, 'Let me pray this time,' and soon after passed away.

A boy from the lower Kuskokwim, Adolf, who had been in the Bethel school, proved a valuable help in the missionary household, even learning how to make bread.

The native food supply was somewhat short, but an early spring and a good catch of seal tided over the situation. Though we speak of a good catch of seal it cannot be compared with the catch on the Labrador coast. For we read, that Nain with a population of 285 caught 1300 seal. Here with a population of 85 about 100 seal were caught by 6 men; the rest were in the mountains hunting bear and trapping squirrels. In the summer time we generally have a good run of fish as an additional food supply.

The trade which has been carried on at Quinhagak, in spite of the extra work it entails, brings certain advantages with it, apart from any profits which may be made. Natives coming here to secure their supplies are protected from unscrupulous traders, for here they can never procure such things as cards, liquor, etc., and besides here they see their fellow natives living lives of order and decency and can themselves hear the Word of God.

Increased supplies and keener competition on the part of the traders lowered prices somewhat, so that it required more goods

to pay for labor, wood, etc. Whether or not we will make a profitable thing out of the furs we took in trade will depend upon the prices prevailing in the States for furs.

Twenty natives from Nome came down last summer and made their home during the winter twelve miles from Bethel. In April they came to Quinhagak as their food supply ran short. We gave them work and let them live partly in the school-room and partly in tents. They were Christians and most of them spoke English. They were Christians and most of them spoke our services, both men and women leading publicly in prayer, and some of the men were induced to make addresses. Two of their infants, three children and four adults of this party were baptized while here, and four couples were married. They have now gone further south and will probably spend the summer at Nushagak. The Sunday before they left they partook of the Lord's Supper with some of our people. We were sorry to see them go, but as we had no permanent work for them here, they had to go on.

Our native women again made some grass baskets. We have orders for some from San Francisco and Philadelphia, but have not yet been able to get them to their destination.

The reindeer herd came to the coast for the summer by order of the Department, in order to have the advantage of salt water. One of the herders related, that as soon as the deer saw the water they made a rush for it. It was a pretty sight to see the men with the deer and sleighs drive into the yard. We anticipated that our twenty dogs would try to attack the deer, but they paid little attention to them.

The boat "Joseph H. Traeger" wintered here and came through the winter all right, though the ice cut one of the ropes which bound the boat to the dock. It was a great advantage to have it here in the early spring in order to get a supply of drift wood, and we now have more than a year's supply on hand. The boat received a new coat of paint.

We had a fine spring, so that the garden is doing nicely. We also secured a good share of wild geese and eggs.

The steeple of our chapel has been improved. It is forty feet high and can be seen for quite a distance out at sea. From the upper story we have a splendid view of the bay in fair weather. It will prove of great value to navigation. As soon as the windows arrive, which we have ordered, and they are placed in the steeple, a light will be placed there at night.

As we review the past half year we can not do otherwise than praise the Lord, who has guarded and guided us, and we look forward with new hope and courage, knowing that He is the same yesterday, to-day and forever, and that He will not fail us, as long as our prayers and the prayers of many dear ones at home in our behalf arise to the Throne of Grace.

J. H. AND LYDIA SCHOECHERT.

#### 4. REPORT ON THE WITHDRAWAL FROM CARMEL.

DEAR BR. LEVERING;—

The removal to Bethel is now a completed fact, and I will tell somewhat about it. The 23d of July, just the day before we left Carmel, I received your letters of February 1st, February 19th, May 11th, which I read on shipboard in Behring Sea; they are now answered by the fact of transfer. We must all be very thankful that God led us here separately and independently in such a way, that it was in conformity with the plans of the boards without knowing them.

On the 23rd inst. I got the copy of your letter to Br. Romig dated February 17th, but the letter of January which you mention in your letter of February 19th has not yet arrived.

With Dr. Romig matters were arranged according to your orders, and he is going to give you a full account of it all.

I thank you for your sympathy towards us, which you express in your letters. I must confess we have never felt lonely in Alaska; while being alone in Carmel last winter, we had white men around us, and many visited us from other places. I have rather wished sometimes to be more undisturbed in my work. The white men also felt what they were losing in the mission. We were in good health all the time, only very tired in the last days before leaving Carmel. We had the most of the goods, personal and mission property, packed when Capt. Luetjen arrived on the 21st of July. but till that day we had not only to keep house for ourselves and the children, but also to board Br. Romig and his boy, besides his patients, at one time nine together, four of them being sick with typhoid fever. Thus we had yet a good deal to pack after the schooner "Pender Brothers" arrived. Bro. Romig



was then for two days our cook, and on the last day Sister Romig cared for us. Through Br. Romig's favor we could get the help of four men from a cannery where the work in those days was slack, and Br. Romig himself helped us as much as his calling permitted.

Mr. Johnson generously helped us with a steamer and lighter to bring the bulk of the freight to the ship on Monday morning, after we had worked all Sunday and the whole night. On Tuesday some smaller freight was carried down the river to the schooner by a gasoline boat; and we ourselves left Carmel that day at 5 p. m.. It had been raining heavily the whole day and the sky was yet covered with dark clouds, a picture of our hearts. When we came down to the cannery dock there was only one man, the always loyal Ferdinand, and some women to say good by. Missing the other men I went to their houses and found in the first one four men playing cards. They knew my opinion about that. I therefore said nothing. I only looked at them a while and went silently out. Cold as was our reception five years ago, so was also our parting from Carmel, but the people hardly know what they are doing. One man had of his own accord said good-by the day before. The good resolutions of some to return to the Kuskokwim, from where they came many years ago, melted with the snow and ice. It would require a very strong desire for the Gospel to do that, because the advantages for making a living, or for earning money, are far greater on the Nushagak. I could therefore not give much encouragement, but left it to their own judgment. In case of discontent they might have blamed us for persuading them and might have become a burden to the mission here. That Dr. Romig lived there was also a reason for them to stay. Had the place been abandoned altogether some might have gone along. But they don't understand Br. Romig's changed position. Furthermore, some had expected free passage on the schooner to the Kuskokwim, which of course could not be granted. If they are in earnest, they may come back here the same way they went, by sled or kajak.

Two big boys who for this season came to Nushagak from the Kuskokwim, in order to earn money, wished to go back free because they had lost all their earnings in gambling. They, of course, were not permitted to do so. With us went therefore only George and Peter Krause, who have been nine years in boarding school, and Helena Birk, who was six years in the care of the mission, and our little Susan Flick, who had been here five years, went with her married sister to Togiak upon her request,



He had learned a good deal here, but he was obstinate and never spoke to us, but only to the children. I was glad that we had not to take him along, it would have been wasted care to keep him longer. Elizabeth Lindstrom stayed with Mrs. Romig. Helena found a home in Quinhagak. Sister Schoechert, who knew her from previous years, was glad to take her as attendant for her little Grace. George wants to become a deer herder, which would also be the best for his health.

We kept service the last time in Carmel on Whit Sunday and intended to have one more service on Trinity Sunday, but the four typhoid patients immediately required a separate room, therefore we had to clear the chapel, and convert it into a ward. Some days before Whit Sunday occurred the funeral of a young fisherman, who died of brain disease the day he came to the hospital. His sudden end deeply impressed his comrades. The chapel was filled at the funeral service, and tears rolled down many a weather-beaten sailor's face. Such occasions were always encouraging to me. One cannot always trace the fruit of the impressions the Word may make.

In winter I had evening services three times a week, besides two services on Sunday. After Christmas, lessons for all the services were taken from the four Gospels in such order as to give the people once more the whole of the Gospel story. I therefore went ahead of the time and took the Passion Week lessons through in order to have time for explanation and application. Then in the Passion Week we had only the story of Friday left. I deemed this way more beneficial for the natives than the mere reading of long passages, with so much foreign matter. To my regret my interpreter, George, got sick on Good Friday in the forenoon service, and his brother Peter had to take his place, which was somewhat embarrassing.

On New Year Day we had Communion with seventeen of our people, and on Good Friday with eighteen people. In the latter part of the winter there was much sickness among the natives and the children of some whites. This kept me at times quite busy in giving medicine or suitable food. Two old people, brother and sister Aliligok or Schneider, widower and widow, who for years had been ailing, departed, the first on March 19th, and his sister, Mother Faithful, on April 2nd. We hope that they may have entered the life eternal. Doubtful and regretful was the death of a young woman who died of consumption on March 10th. A year ago all her three children died of whooping cough. After that her husband neglected her. This was Pitdluska, who,

after having been a helper in Kakwak for some years, returned to the Greek Church when I was on the Kuskokwim with Br. Hamilton, and left his wife here to the charity of others. In spite of her pitiful condition, she was not repentant. Six days previous to her death, she and her housemates were not in service on Sunday morning. When I looked after them, I found them all drunk. Her end, six days later, came as a surprise to all. Possibly her intoxication hastened it. She was otherwise not yet so far gone that her end could be expected.

On Saturday before Easter a sled arrived to take me ten miles down river to a sick woman. I did not know for the moment what to do. Should I leave the preparation for Easter and go to a sick person or leave one seeking help and prepare for the Easter service. I did the first, because I would not have had peace of mind to prepare for service if I had declined the call. At noon I arrived there. I left something for her further care, and after sunset I was at home again.

Willy and Julia, both trained in the mission here, had a son in March. Their other children died years ago. The father asked for baptism on Easter, and I agreed to do it. Before the evening service I went down to tell them to be ready at the proper time. Julia alone was in the house, and was utterly in disorder from head to foot, and did not give any reply to my directions. I did not think anything of it, being used to such laziness and stubbornness. Often people do not answer when addressed. Shortly before service Willy came and said his wife's health was not yet so that she could go out and the baptism had to be postponed. Four weeks later a Sunday was again appointed, but when I looked after them, both parents were intoxicated and that made the baptism again impossible. When they were sober I told them they were not worthy of belonging to us and that I could not baptize their child. It was only upon the fervent request of the child's grandfather, the faithful Ferdinand, who indeed cared more for his grandson than his son-in-law did, that I baptized it at all. Several adults applied for baptism in spring, but as we could not care for them in the future, I declined their request, for they were not willing to return to their places on the Kuskokwim. It would only make their position among their countrymen more difficult.

How intolerant some members of the Greek Church are is shown by a case which happened this spring. A number of families from Nome, which had wintered on the Kuskokwim, in their search for a new home, came to the Nushagak. They were

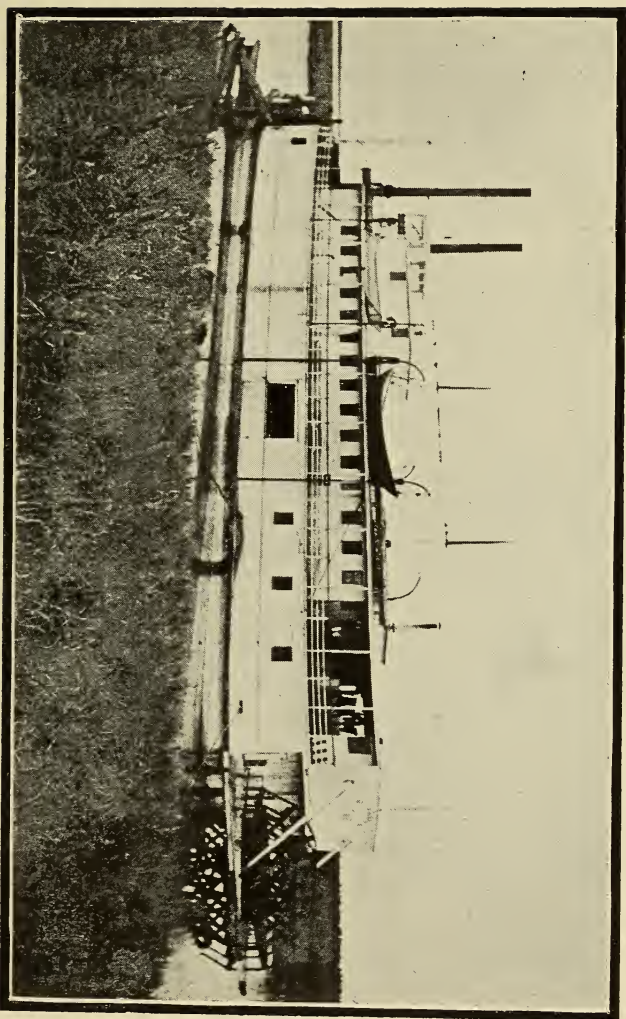
anxious to work and earn money, to provide for their future trip to the Peninsula. They were members of the Swedish Mission and everywhere did credit to their Christian name. For this reason the native chief in a village opposite Carmel did not allow them to stay there and work in a cannery. They found work in another place and were well liked by the superintendent of that cannery. Moreover, some heathen applied for baptism merely to conform to the ways of the community, out of regard for public opinion. One man has been sojourning in Carmel several years without asking for baptism. He had even been traveling with Mr. Kilbuck and knew enough to express his wish if he really wanted to be a Christian. But here among heathen he adapted himself to the majority.

Upon her own and her father's request Elizabeth Lindstrom was confirmed on the fourth Sunday after Easter, and Peter Krause, one of our boys, also, after a month's daily instruction. Other boys of due age were not asked as they surely will join the Greek Church after we leave, and thus the rite of confirmation would have been a mere ceremony.

On May 3d we received the first news of the lamentable disaster in San Francisco on the 18th, 19th and 20th of April. The first incoming steamer brought some Astoria newspapers. Having been there and knowing the place we could better understand the situation. Doubting whether any supplies would come this year, we immediately limited the consumption of imported food to the possible minimum, in order to have enough for another year, until Br. Romig arrived on the 19th of May and told us that provisions would be sent up this year. He could give us a vivid description of all the terror and distress in San Francisco.

The report of the discovery of gold in California gave the start to the building of San Francisco; what may become of the Kuskokwim and our Mission work if those prospectors which now come in should be successful, nobody can tell. Bethel has lately looked like a busy harbor. Great river steamers with well supplied prospectors on board are lying here in front of the station. Br. Stecker took some pictures of them. Two men are building boats of lumber bought here; big tents full of provisions are pitched on the beach. The time of quiet work seems to be gone on this river too. But it may have one good side. None of the missionaries may in future be compelled to waste a month in waiting for freight and supplies. These might be delivered right here on our dock.

Br Stecker is very much overrun by the whites,



A GOLD PROSPECTORS' VESSEL LYING AT BETHEL, ALASKA.





The school is in my charge; twenty-two boys are here and more are expected. On the 3rd of September the school will be opened, but I am yet a stranger here. I have not arranged our goods, because some repairs are first to be made, and I have had no time to prepare for school. Help is more scarce here than in Carmel.

With mingled fear and hope I begin my work here. With brotherly love,

Very truly yours,

P. ZUCHER.

*Bethel, Aug. 31, 1906.*

# III. STATISTICS OF MEMBERSHIP OF THE MISSIONS IN ALASKA, FOR THE YEAR ENDING DECEMBER 31, 1904.

STATIONS AND OUT-STATIONS.														MISSIONARIES IN CHARGE.														
														Children Baptized	Adults Baptized	Received ; Readmitted	Total Increase	Deaths	Removals and Dismissals.	Total Decrease	Communicants	Baptized Adults	Under Discipline	Children	Candidates and New People	Total Membership		
I. BETHEL.														3		2	5			5	27	2		43	1	71	A. Stecker,	
Akiagak .....														4		2	6	1		1	35	6	2	33		72	J. Weinlick,	
Akiatsagak .....														2		2	4	2		2	38			35	30	79	B. K. Helmich,	
Akuleriak .....																					2					6	and their wives.	
Itechsarak .....																								4	1	30	Six native Helpers.	
Kaskerajak .....																		1		1						6		
Napaskiak .....																		1		1						38		
Neniveranaglak .....																						4				9		
Nunalerak .....															9		9					9			38	9	38	
Nunapiksoak .....																									30	30	50	
Nunatsiak .....																									50	50	16	
Peinjak .....														1			1				5	1	2	6	2	6		
Tsalnerak .....																					4			2		13		
Quichloak .....																		1	4	1	7		2	4		4		
Quichloak .....																					3		1			4		
Reindeer Station .....																7	7				15	1		10		26		
II. OGAVIK.																												J. Hinz and wife.
Tuluksak .....														5		3	8	5	3	8	37	2	2	19	2	62	One native Helper.	
														3		2	5		1	8	26	6		15	1	48		
III. QUINHAGAK.																												J. H. Schoeherl and wife.
Oyak }														15	26	4	45	2	2	4	56	18	6	39	4	123	Four native Helpers.	
Aralik }																												
Apergak .....																									28	28		
Good News Bay .....																									13	13		
Totals, Dec. 31, 1905 .....														33	35	22	90	20	15	35	255	49	15	211	241	771		
Totals, Dec. 31, 1904 .....														22	1	39	62	10	28	38	222	33	26	188	199	688		
Increase +														+11	+34	-17	+28	+10	-13	-3	+33	+16	-11	+23	+42	+103		
Decrease - .....																												
There are public schools at Bethel and Quinhagak in charge of our missionaries, and at Bethel likewise an industrial school																												

There are public schools at Bethel and Quinhagak in charge of our missionaries, and at Bethel likewise an industrial school.

## VI.

ANNUAL REPORT OF THE MISSIONS OF THE  
MORAVIAN CHURCH FOR THE YEAR 1905.

## INTRODUCTION.

Lo, I am with you alway, even unto the end of the world. Matt. 28:20.

During the past year we have again been permitted to experience the truth of this comforting promise of the King of Missions in our own mission work. We know that He is always with His people, is acquainted with their wants, and bears their sorrows when manifold anxieties press upon them. But are not these special manifestations of His help, His protection, and His kindness meant to cheer our hearts and increase our faith, in order that we may enjoy the sense of His nearness all the more, and rely on His guidance implicitly?

We would, then, in the first place extol His goodness in giving us during the past year again "our daily bread," and providing the means requisite for the building up of His kingdom. True, our accounts do not close entirely without a deficiency. But when we remember what trouble we have been in, and how from year to year the demands made upon us increase, how thankful ought we not to be to the Lord for the financial results of the year 1905? He inclined the hearts of our members and friends to contribute liberally, so that the receipts increased instead of diminishing. The deficiency of the year 1904, too, was wiped out, with the result that we have been able to breathe freely again after times of long-continued, heavy depression, and joyfully to face the tasks set us by our Lord, free from the constant weight of anxiety.

By the blessing of the Lord, who preserved and guided them, the Brn. J. T. Hamilton and P. Hennig were enabled to accomplish their visitation tours respectively to our mission fields in Alaska, in the North, and the newest fields in the heart of Africa. The more thoroughly these particular far-distant fields need to be in direct touch especially with the Mission Board, the more thankful are we that these official visits, which had been

planned long ago, could be paid, and a number of questions requiring answers were settled. We rejoice to know that these fields by means of the official visits, which were accompanied by so much genuine sympathy and prayer, have once more been brought nearer to our members and friends—nay more, have found a warm place in their hearts. The Lord has graciously watched over our Brethren on their oftentimes perilous journeys, has preserved them in health and strength, and brought them back to us again. For this we thank Him with all our hearts. May He now be pleased to let these visits result in nothing but blessing for the future development of His cause in both fields.

Naturally, a specially heavy, oftentimes almost crushing, load of work rested on the remaining members of the Mission Board, owing to the long absence of two of its number; but the Lord again and again kindly helped us through in this matter too, so that the current work—in which also Br. L. Tietzen, for many Secretary of the Board, rendered valuable assistance—could be got through.

The accompanying report will tell of our 15 separate Mission Provinces. Not only will it take us to all the five Continents and all the various zones of the earth, but it will bring before us every imaginable phase of Missionary enterprise—from initial pioneering work and the ingathering of the first-fruits to the care of the old established mission churches, which, judged by their knowledge of the truth and their Christian and ecclesiastical culture, might in many instances be placed side by side with the Christians in the homelands. Of the 139 mission stations and 106 out-stations which figure in our Report 30 had their origin as far back as the first century of our mission history (between the years 1732 and 1832), and alongside these there are 41 which have been begun since 1890—in the one instance, well organized congregations, numbering hundreds and thousands of members in the midst of Christian surroundings, where the inhabitants have for generations already been under the influence of the Gospel; in the other, oftentimes but small communities of young Christians of yesterday and to-day in the midst of the heathen world.

All missionary work will more and more have a twofold character impressed upon it. It cannot, and may not, forget the problems that await it in the newer fields of the heathen world over its thought and care for its older fields. It is just by new and fresh work in the mission field that the right spirit and zeal for missions is kept alive. And so we thank the Lord again and

again, when we look round in our great mission work, for all the new problems which He gives us to solve, and present to Him this year again more than 500 heathen souls that have been added to His Church by baptism in the several Provinces of our Mission. And although the number is not as large as other Missionary Societies can show, nevertheless we receive this harvest of souls with gratitude from the hand of Him in whose kingdom value does not attach to numbers, but to the state of heart and the sincerity of the converts. It is our prayer that the newly won members of our churches may be and may remain living stones in the House of God.

At the same time there are the following questions to be considered by the Church in the same spirit of love, sympathy, and understanding viz., how are the older mission fields, in which mission work proper has already been completed, gradually to be removed from the direct care and supervision of the Mission and to be made to stand on their own feet? These are missionary questions which our Church above others has to grapple with in an especial degree, and without the solution of which the Lord's work must remain in many respects incomplete and insecure. The great organizations which, for example, have sustained the evangelical Churches of Germany for hundreds of years have for the most part failed in the mission fields, and thus new methods have to be discovered by which the congregations gathered from among the heathen, or the National Churches which have resulted from the efforts of the Missionary Societies, may be formed into independent parts of Christendom. In missionary beginnings the art of awaiting the Lord's time has to be practised, and, in view of the slow development of a mission field into full strength and independence, possibly a double amount of patience is required. And if we are accustomed to reckon on obstacles of all kinds in the earlier stages of a Mission, we cannot be surprised if the further stages of its development do not run smoothly and easily, but that, on the contrary, here also—nay, more here than there—trials of all descriptions are encountered. In the one place the forces of heathendom try to revive once more in new forms; in another, political differences and race distinctions place obstacles in the way; whilst, in yet other places, economic conditions shake to its foundations the status of, may be, even some of the larger fields.

This latter contingency is occurring at the present time especially in connection with our work in the larger fields of the West Indies and Surinam. Economic crises have brought about

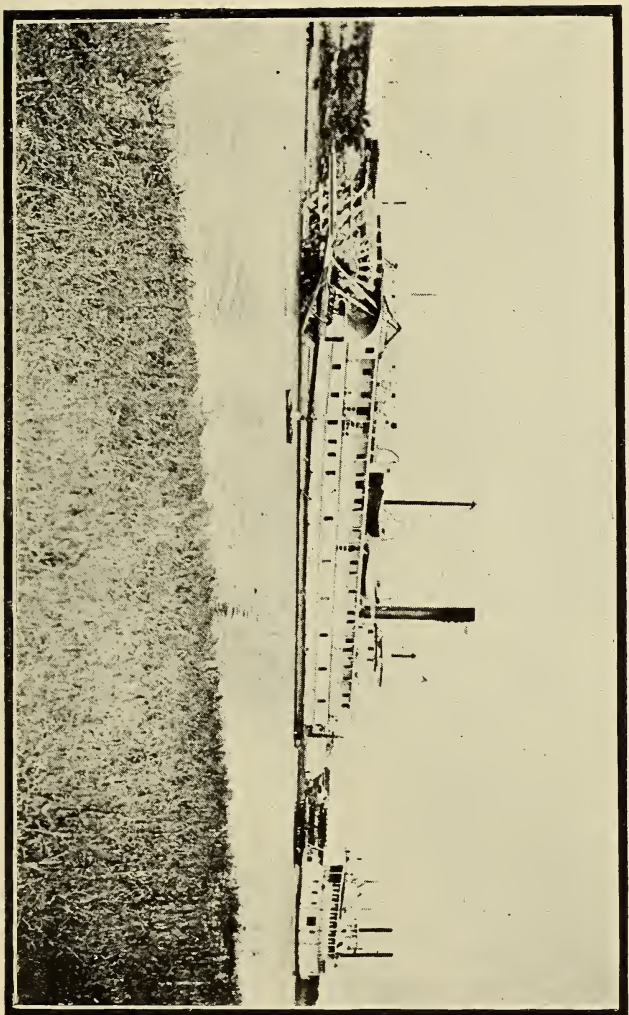


most extensive dispersions of the inhabitants. True, this evil can be remedied to some extent either by the removal of stations, as in Surinam, or by the commencement of new work in other islands, as in the West Indies; but apart from a resultant serious diminution in the numbers of our members—in the West Indies 529, in Surinam 553—the healthy growth of these fields in the direction of greater independence is thereby impeded. Only a compact organization of the individual churches and the vigorous nurture and healthy state of the spiritual life can lead up to this happy issue.

Thus, there are to be found in our report alongside the vernal forebodings and hopes of our newer missionary enterprises, which make our hearts rejoice, and alongside the joy of summer over the waving cornfields ripe unto harvest, the autumnal cares and anxiety as to the best way of gathering in the crops that have been given us and preserving them from harm. For is it not our wish to be in a position to hand them over to the Lord of the harvest complete and safe?

How comforting to know in the midst of all these questions and problems that He who has called His people to the work in *all* the world has also promised for *all* times and seasons during which the work is being carried on, for every period of its growth and development, for every year and every day of the labors of His Church, as also for each one of His servants, His presence, *i. e.*, His guidance, His counsel, His comfort, and His enabling strength; and that we know He Himself will eventually complete the building up of His kingdom in spite of all the imperfections of His servants, and all the obstacles placed in the way by the enemy and the world.

Then, let us joyfully press forward with the work that has been given us to do, trusting in Him, our great and all-powerful King. Difficulties and disappointments of all descriptions are sure to come to us again, for we are but weak and unworthy tools, made use of by the Lord for the spread of His Kingdom. Perhaps, too, anxious thoughts respecting the ways and means will come to trouble us once more; for are we not entirely dependent on what He gives us? And does He not sometimes see fit to limit our resources, in order that we may learn to look to Him all the more and to cast all our cares upon Him? Only let us be faithful in great things and small, and He will assuredly not withhold from us His help and His blessing; on the contrary, we shall make the experience that His word of promise is still valid: "Lo, I am with you alway, even unto the end of the world."



TYPE OF STEAMBOATS NOW PLAYING ON THE KUSKOKWIM, ALASKA.



## I. REPORTS OF THE MISSION FIELDS.

## AMERICA.

## I. NORTH AMERICA.

## LABRADOR.

For the first time in the long history of our Labrador Mission, our stations on that coast have been honored by a visit from the Governor of Newfoundland, under whose jurisdiction our work is carried on. Sir William MacGregor touched first at Killinek, our newest station, and then at all our older stations down the coast except Ramah. He proved a very kind and sympathetic visitor, whose thorough methods, keen insight, and experience of thirty-three years among similar native races specially qualify him to pronounce an impartial judgment on each department of this work. This he has done in a detailed report of his official visitation, the majority of whose eighty-five folio pages deal with his impressions on every phase of the work, which M. B. and S. F. G. have carried on hand in hand for 135 years. His conclusions include both criticism and warm approval. On the one hand he notes the need of improved communication by sea and land along the coast,—the absence of direct industrial training for the natives beyond the pursuits of their own life as hunters and fishermen,—the decrease of the pure Eskimos, owing to serious infant mortality and frequent epidemics, to some extent preventable,—and the necessity of improvement in the native houses. On the other hand, the Governor highly appreciates the fair prices and generous dealing of the S. F. G. in their barter traffic with the Eskimos,—their paternal care of the natives without pauperizing them,—the industrial advance proved by the exports from Labrador—the adequate education given at the Mission schools,—and the medical aid rendered to residents and fisher-people at our hospital and by our medical missionary and other workers. He was particularly pleased with the practical Christianity and strict Sabbath observance of our Eskimos, not only at the stations but away from the control of their missionaries at their fishing places. His tribute to the spirit and devotion of the missionaries, quoted elsewhere, will be an encouragement to the “men and women who cheerfully give their lives to that secluded labor.” And his hope for the survival and future of the race lies in the continued devotion of the missionaries and in the aid and support they will continue to have from the Government.

What is perhaps the saddest and darkest experience that can befall the dwellers at a lonely mission station took place at Nain last summer. One of the younger missionaries lost the balance of reason and had to be sent to an asylum at St. Johns as soon as ever that was possible. During the trials and perils of the days and weeks which preceded the first arrival of the steamer from Newfoundland the Divine mercy was manifest in many ways. Dr. Hutton hastened from Okak in an open boat, and the Eskimo Christians at Nain vied with one another in self-denying assistance to their missionaries, and especially to the sufferer, whose devoted helpfulness to all around him was now repaid in grateful ministries to himself. He has returned to Europe, and some hope is entertained of his recovery.

Whilst the eye of a Christian visitor sees indubitable evidence of Christian life, the missionaries themselves do not forget that our older congregations are for the most part removed from actual heathenism by four or five generations of Christianity. Their members too often fail to maintain the standard set them, yet the reports of the stations tell of spiritual life and growth. There is a good proportion of faithful native helpers, who stand among their countrymen as light and salt.

A hopeful beginning has been made at the new station, Killinek. None of the Eskimos there are willing to be considered "heathen," but they have much to learn, and the pioneer missionaries at that northern outpost have no easy task before them in the building up of a true Christian Church.

Between Killinek and Ramah there are scarcely any heathen left. Their old chief, Semigak, has died. He had often heard the Gospel from our missionaries, but humanly speaking without lasting effect. Now most of his people are moving southward. We trust they will come savingly under the influence of the Gospel preached and lived at our stations there.

#### ALASKA.

During the summer of 1905 this field, now occupied for twenty years, was for the first time officially visited by a member of the Mission Board, Brother J. Taylor Hamilton being commissioned for this purpose. On his way out and whilst returning across the American Continent, he also visited most of our congregations in the United States, North and South, delivering missionary addresses, and conferred with the Directors of the Society for Propagating the Gospel, in Bethlehem, Pennsylvania, and



with the Provincial Elders' Conferences in Bethlehem and Salem in their capacity of Provincial Mission Boards. The expenses of the entire journey were borne by the two American Provinces.

With exception of Togiak all the Alaskan stations and the outposts at which "Helpers" are in charge were reached. From the 26th to the 29th of July the General Missionary Conference was in session at Bethel. The condition of the work, its methods, problems and policy passed under review and plans for the future were discussed. One most important recommendation of this Conference was regretfully adopted indeed, but with a belief that here the Lord's leading was being followed, viz., that our activity in Alaska be concentrated on the more important and promising Kuskokwim District; that to this end the missionaries be transferred thither from Carmel and our few faithful members on the Nushagak be induced to migrate—in a number of cases to return—to the more northern river, whilst Togiak, about midway on the coast between and hitherto served from Carmel, be constituted an outpost of Quinhagak and be put in charge of an evangelist. It had already become plain to Dr. J. H. Romig that his experimental effort to establish a missionary hospital at Carmel was handicapped by circumstances—especially by the situation of the place. He recommended its abandonment, whilst for his own part he decided to withdraw from missionary service. With the recommendation of the Missionary Conference the authorities at home felt constrained to concur, however painful the thought of withdrawing from any post. On the Nushagak, where moreover, in contrast to the region of the Kuskokwim, the small native population is rapidly decreasing, the adverse influences exerted by the priest of the Greek Catholic Church, whose work antedates ours, by certain traders and by many of the white and Chinese and Japanese employees of the canneries, in numbers far exceeding the Eskimos, have most seriously counteracted the faithful efforts of our missionaries from the first. Among the far more numerous Eskimos on the Kuskokwim conditions are happily different. Here evidences of spiritual life cheered the visitor. The work is being carried on with vigor and its future requirements are kept in view. Provision has been made for linguistic work. Bethel is being rebuilt. Its new church was dedicated on November 30 in the presence of a large congregation, a number of heathen Eskimos being also present from the vicinity of Nome. These last are seeking a new home, since the thronging of whites into that gold-mining region has deprived them of their old livelihood. It is not unlikely that they may remain on the Kuskokwim, where, it may be hoped, they may find an even more precious way of life

than they are now seeking. At Quinhagak the new church was dedicated on October 8. For this work of building the wood-working mill at Bethel is proving of capital service. The schools at Bethel and Quinhagak are promising, the former having reopened in September with thirty-seven boarders.

Most encouraging is the fidelity of the well-approved "Helpers," whose assistance is invaluable, since economic conditions in Alaska demand that the Eskimos live in widely scattered villages. This feature entails upon the missionaries much traveling, attended with risk and hardship both in winter and in summer.

North of the Kuskokwim and along the coast towards the Yukon are the villages of some 3000 heathen Eskimos, in addition to the 2000 who are more or less influenced by our Missionaries, in the Kuskokwim district.

Since the return of the visitor no intelligence has been received from this distant field.

#### CALIFORNIA.

Whilst on his way to Alaska Brother Hamilton visited this field also, from May 13 to 22, and presided at the General Missionary Conference, in the home of Brother Weinland at Banning on the 17th.

Here we labor among the remnants of a number of tribes, widely scattered, and living for the most part on small reservations among the mountains in the southern part of the State. At least eight different Indian languages or dialects are spoken by these people; but thanks to the schools maintained for them by the federal government, English is gradually becoming their common tongue.

Economic conditions vary very greatly at the different stations, those at the Potrero near Banning being the most favorable. Here irrigation permits of agriculture and fruit growing, for the melting of the snow on lofty Mount San Gorgonio ensures an adequate supply for the reservoirs. In the upland valleys of the reserve cattle find pasturage. The fruits of Brother Weinland's labor are very apparent in the improved homes and civilized life of his people. The inner condition of the congregation is reported as encouraging. During the year an advance was made by the members in the direction of systematic giving—for example, they furnished the money needed for the painting of their church. Another significant step was the opening of an



ESKIMO SCHOOL CHILDREN IN WINTER DRESS, ALASKA.



orphanage on a small scale, undertaken by the Sisters Morongo, daughters of the late Chief Morongo, in his day a devoted "Helper."

Martinez lies in an extensive and literally desert valley, below sea level, and has an excessively hot climate. With very few exceptions the families of this reserve belong to us. Hunger for the Word of God is manifested. The distinction between the evangelical and the Roman Catholic standpoint is well understood, so that efforts of the Roman Catholic Church to intrude here have been fruitless thus far. Externally the lot of these people is one of utter poverty. But three years ago ten artesian wells were sunk by government at different points, and good and abundant water was found, with the result that in their vicinity cultivation has begun, especially of melons for market—and herein lies the hope of economic improvement.

At Rincon, commenced a few years ago, with its out-post, La Jolla, the reservation is more favorably situated than at Martinez, and agriculture is engaged in. Here the first two converts were baptized on December 3.

## 2. THE WEST INDIES.

### WESTERN PROVINCE—JAMAICA.

In Jamaica a trying year has been experienced; and yet the Lord's mercies may be traced by the eye of faith. The "hard times," referred to in recent reports, continue, and migration within the island and emigration elsewhere have kept on in consequence. Even some of the stronger congregations are feeling the strain which this occasions. Ill health in the ranks of the missionaries left the field for a time decidedly short-handed. Brother Wilde, the President of the Provincial Elders' Conference, was compelled to take a furlough in the United States and Brother Craig was invalided to Ireland. Happily the restoration of both Brethren may be reported.

It is humiliating to have to confess, that the general spiritual condition of the congregations can not be reported to be as satisfactory as those in charge would desire. Misfortune and care do not always conspire to prove means of grace. The indulgence in sins of the flesh and inbred belief in evil spirits and in the power of the *obeah* are still deplorably evident in too many instances. Complaints have to be made especially in regard to



the indifference of the young. One of our Brethren writes: "During the past few years a number of new religions have sprung up. At present the most popular and pestiferous is the so-called "Balm." As the government has stringent laws against the practicing of *obeah* the *obeahman* has disappeared, and in his place has sprung up the balm man and woman. These crafty frauds claim supernatural powers, they can read the heart, "spot pain," and, mixing up our most holy religion with African superstitions, deceive many. . . . . What we need is a genuine revival. It is greatly desirable that the tone of piety should be raised in our Jamaican congregations."

Nevertheless there are those who are faithful, and encouragement is not wanting. The general attendance at the services of the church is good. Liberal giving is not absent. Large gifts were brought in several instances for the removal of the Mission deficiency, making plain the realization of many that an obligation rested on them in connection with our work of evangelization in the regions beyond." A liberal offering was sent from Jamiaca in aid of our Home for Lepers in Jerusalem. The new Zorn Memorial Church, the sanctuary of the Beulah congregation, could be dedicated; and great willingness has been manifested in connection with the giving of time and free labor for the work of rebuilding the Bethlehem church. Friends of the work may therefore feel encouraged to intercede with and for our Brethren in this field and to pray with them: "Lord, renew our days as of old."

#### EASTERN PROVINCE.

Although they constitute one mission province, the various islands in the eastern part of the West Indies, where our Church is at work, present very different economic conditions, affected by varieties of climate and rainfall, differences in resources and differences in government policy. It is not easy to condense into a few paragraphs the widely diversified experiences of the year, as presented in the many reports. Common to most of them, indeed, are the rejoicings over the loyalty of the truly devoted among the membership, and their liberality in proportion to the means at their command; but common to most of them is also the lament over the deeply rooted immorality and the great lack of a sound public opinion in relation to sexual sins, which are still the heritage of slavery, now several generations removed. In

general, however, it is evident that our Brethren in these islands have cause for thankfulness; signs of true life are manifest.

A more hopeful tone than for some years past pervades the reports from the Danish Islands. Thanks to the deeper interest in the colonies on the part of the mother country and benevolent persons there, the economic prospects of these islands are greatly improved. In *St. Thomas* the establishment of a Danish National Bank, the opening of a new coal wharf, etc., have ministered to increasing prosperity. In *St. Croix* the work of developing the resources of the island is being intelligently pushed; for example, hundreds of acres formerly lying idle are now in cotton. The work of the church is also feeling the stimulus. Contributions for all causes come in well. The shadow cast on better time is indeed the baneful influence of a certain class of new comers, causing gambling and sabbath desecration and the like to increase. In *St. Croix* some minds have been led away by the so-called "holiness mission."

*St. Kitts* can also rejoice in better times for the laboring class, owing to the rise in the price of sugar, its staple. But the improvement is no less marked in the deepening interest in the work of the church. Signs of special grace have not been wanting; and here, as on the Danish islands, the projected "Home Mission" on the island of San Domingo has appealed to the best qualities of the membership.

Poor *Antigua*, on the other hand, has had a year of difficulty and hardship, owing to an abnormally low rainfall. The tide of emigration has risen, so that there has been a net decrease of 71 in the total membership in spite of numerous additions. Yet here too there have been tokens of loyalty to the church.

In *Barbados* the outlook is reported as gloomy, so far as externals are concerned. The transfer of the headquarters of the Royal Mail Steamship Co. to Trinidad means a decrease in business. A prolonged drought has seriously affected the produce of the island. Emigration has been large, especially to Panama; a reduction in the membership was the inevitable result. Yet in all their poverty the congregations have met their financial obligations. The day schools are doing well. Edgehill day school was ranked by the government inspector as second in general excellence among the 167 day schools of the island.

*Tobago* has had a very hard year, owing to absence of rain during the first months. Instead of meeting their financial obliga-

tions, the congregations had to draw on their reserve accounts. The quotas could be raised only at Bethesda. But here also the schools are a credit to the Church; Moravian schools took the first place at the annual agricultural and industrial exhibition. If our Brethren could only keep their hold on the young people in the years just after leaving school, they feel that a great step in advance would be taken. On this island Moravian Hill is being laid out as a new center of influence. Brother Arthur Hutton was expected to move into the new mission house at this place in February, 1906.

*Trinidad*, happier in its diversified resources, is receiving Moravian immigrants from other islands, and bids fair to steadily grow in importance. Visits have been paid to a number of places, but the missionary staff is too small for the accomplishment of all that might be desired. The new congregation at Belmont is developing. A new work has been commenced on the north coast, at L'Anse Noir, a village six miles from Manantial, and hitherto without Gospel privileges.

*Buxton Grove Theological Seminary*, Antigua, and the Spring Gardens Training College for Female Teachers on the same island are permitted to do their valuable work uninterruptedly. Two Brethren, one from Jamaica, completed their course of studies in the former institution, and six seniors were graduated from the latter during the year.

Mention must yet be made of the preliminary visits paid to *San Domingo* by the Brethren Foster and William Allen in February; by the Brethren A. B. Romig, a member of the Provincial Elders' Conference, together with Brother Foster in July and August, and again in December and January by Brother Romig, with a view to provide for the religious needs of scattered members of our Church, who have migrated thither in search of employment, and also to care for other West Indians of evangelical faith, at present devoid of Gospel privileges. Preliminary steps have been taken towards the organization of a congregation at San Pedro de Macoris, on the southern coast of the island. From the reports of the visitors it is evident that among the native population there is much need and some desire for Gospel light. The projected undertaking, in the nature of a Home Mission of our oldest Mission Province, is arousing deep interest, especially in islands connected by personal ties with the dispersed members in San Pedro and its vicinity. Land was to be bought for the founding of a mission station early in 1906.



HOME AND FAMILY OF LAPP REINDEER HERDER, ALASKA.





## 3. CENTRAL AMERICA.

## NICARAGUA.

Probably the most important event for the Mission in Nicaragua was the visit of the Acting Superintendent, Brother Berckenhagen, and the Warden, Brother Martin, to the capital, Managua, during February and March, their absence from Bluefields including the period from February 18 to March 16. Through the courteous mediation of the Imperial German Consul, Heinze, they enjoyed the honor of two interviews with President Zelaya, being received also by his lady, and of a number of interviews with the Minister of Foreign Affairs, Altamirano. The result was very gratifying. Thanks to the kind offices of Consul Heinze and of Vice-consul Haettasch, various misunderstandings were removed, and false accusations which had been laid before the President were met, so that the deputation left with the assurance, on the part of the President and the Minister of Foreign Affairs, that our Mission and Missionaries were regarded as loyal to the government and a proclamation to this effect was issued by the President. Only one question was left open, to be decided by the Supreme Court of the Republic, viz., whether according to the law of Nicaragua our Church is entitled to the standing and privilege of a church or is to be considered a "religious order." The first decision of this Court was indeed unexpectedly adverse. Consul Heinze, recognizing the importance of the principle involved, upon the publication of this decision immediately drew the attention of the Imperial German Foreign Office to the matter, and this high governmental department has since made the requisite diplomatic representations. We have confident assurance that the Nicaraguan Government will come to a favorable conclusion in the light of the full information thus conveyed.

Meanwhile the work of the Mission has been permitted to pursue the tenor of its way, and has been attended with blessings.

True, the year has not been free from cares. Economically the effects of the floods of the previous year continued to be felt along the Coast, especially during the earlier months. For a number of congregations it was a period of scarcity, notably for Twappi, Dakura and Sandy Bay. At Twappi for a time numbers of the people literally lived on berries. At Kukallaya also for a season there seemed danger of starvation. But as the year

advanced the economic situation improved. Unfortunately it can not be reported that the people learnt all the lessons that are to be acquired in the divine school of adversity. The hearts of the missionaries were often grieved by the religious indifference which they had to encourage and especially on the part of the young. The tendency to immorality has by no means disappeared. The love of drink is still a great evil. The great need of the field as a whole is the deepening of the spiritual life of the members. Superstition does not die easily. In place of the old form of opposition on the part of the "Sukias" or "medicine men," an insidious counter-work of what are known as "spirit-uplika men" must be encountered, men who claim a special commission from "Won aisa," "Our Father," to heal diseases, for a consideration, of course, through some magical means, or to insure successful crops, etc. This is really the old heathenism under a new guise, the more dangerous, however, since it seeks to beguile the unwary by making use of the terms in vogue among Christians, these deceivers frequently claiming to be Spirit-filled men.

Nevertheless the year presented bright features also, to encourage us and our Brethren in the certain knowledge that their work is not in vain. In Bluefields decided signs of life were manifest, among the rest, the voluntary decision on the part of the congregation council to raise the church dues to six soles per capita. In Magdala the celebration of the Jubilee of the congregation, on September 13, was not only connected with the thorough renovation of the church, but also with a voluntary offering of one thousand Marks to the general mission treasury, a sum which has been funded for the benefit of the mission in Nicaragua. Early in the year a new church was opened in Wasla, and November 22 a new church in Karata was dedicated free from debt, the money having been contributed wholly by the congregation and by our membership and friends in Nicaragua. Notwithstanding the hard times of the early months of the year the Kukallaya congregation reduced the debt resting on its church building to one sixth of the amount at which it had stood on January 1. In this congregation also when liquor was brought in by outside persons for sale in connection with the celebration of Christmas—an evil only too characteristic along the Coast, there was such a unanimous refusal to purchase, that it was taken away again unsold.

Evangelistic journeys were made to the Sumu Indians of the interior by Brother Newton Wilson in February, by Brother Fisher in November and December, and especially to the im-

portant district of the Wanks and its tributaries from September 18 to Nov. 6 by Brother Guido Grossmann, accompanied for a considerable part of the way by Brother Garth of Wasla.

The year under review was also of importance in connection with the publication of literature in the Miskito, the following having been issued: The New Testament, printed in Herrnhut, the financial outlay for printing which was met by the Herrnhut Bible Society and the British and Foreign Bible Society; Luther's Smaller Catechism, translated by Brother F. Kern; the Third Edition of the Miskito Hymn Book with the Liturgy and Litanies; and an English-Miskito—Spanish Phrase Book, compiled by Brother H. Berckenhagen. The last named publication was issued in Bethlehem, Pennsylvania.

#### 4. SOUTH AMERICA.

##### DEMERARA.

In the inner life of our congregations in Demerara events of striking moment have been lacking. Attention is being paid to the more complete organization of the three congregations and the development of their inner agencies for promoting Christian faith and conduct among the colored population of the Colony and among the East Indian immigrants. In various respects progress is evident. At times the capacity of the church in Queenstown was taxed, especially on festal occasions. Comenius School continues to receive special attention from and makes extensive demands upon the time and energy of Brother John Dingwall, our leader in this field, upon whom there already rests a quite sufficient burden, apart from this educational enterprise.

Both our missionaries were subjected to attacks of fever during the course of the year, but were graciously restored to health.

Serious rioting, attended with loss of life disturbed the peace of the capital of the Colony during certain days of November. The military had to be called out and marines landed from war vessels before order and quiet could be fully restored. That no member of our church was in any way concerned in these riots, and that no member in any wise suffered in connection with them, may be happily recorded with thanks to the Lord.

## SURINAM.

## SUPERINTENDENT'S ANNUAL REPORT FOR 1905.

We closed the year 1905 with hearts full of gratitude to our merciful and faithful God, for, although there had been much trouble and distress throughout the year, we had many proofs of God's grace and rich blessing internally and externally, and doubtless our troubles and distress were also meant for our good.

Kruelloten, the disease which has so long already wrought havoc in our plantations, did not abate in many parts of the country, especially on the Lower and Upper Commewyne Rivers, on the Cottica, and also on the Surinam River; however, in the Saramacca District at least there was, fortunately, a turn for the better, which gives us hopes of better times to come for the remaining parts of the country. Better prospects for the future were opened up also by the opening of the railway, which took place during the past year. Great was the joy of the whole population over this important event, and it showed itself more particularly in touching manifestations of gratitude towards the Governor, during the course of his trip through the Para District, but also towards God, in the solemn service which was held on the evening of the festive day in our large town church and was attended by a great throng of reverent worshipers. Governor Lely has by the zeal he has shown in his efforts to launch this enterprise won for himself a lasting memorial in the hearts of our people, and has also gained the affection of us all by his affability and his great willingness to help. Great therefore was the sorrow of all when, last September, he returned home to Holland. But on the other hand the joy was quite as general when the news reached Surinam that Herr Idenburg had been appointed his successor, a man of whom we know that he had worked hand in hand as Colonial Minister with Governor Lely, and of whom it was therefore to be expected that he would continue to work on the same lines. Nor have we been disappointed in this respect. Already the programme which he unfolded after his arrival on November 18th on the occasion of his first meeting with the Colonial Legislature made a most favorable impression upon every one, and similarly all the official promulgations he has so far made give us cause to expect nothing but good from him. Whoever is concerned for the true welfare of our people cannot but be glad that a man of his type is at the head of affairs in this Colony.





LAPP REINDEER HERDERS, IN COSTUME, ALASKA.





## THE MISSION STAFF.

During the year there were several losses in the ranks of our missionaries—three of our Mission Sisters were suddenly removed by death in the prime of life from their husbands' side and their work in the Mission. They are the Sisters Mueller, Horschig, and Zuch. They are all very much missed, not only by their friends and relatives, but by the rest of the Mission staff and the churches in connection with which they labored.

Sad too was the departure of our gifted Bush Country missionary, Dan. Iveraar, who was doing good work under the blessing of God. For twenty-five years he had served the Church faithfully, first as a teacher in various schools, then as an evangelist, and finally, in the year now ended, as an ordained native minister on the Upper Surinam River. When travelling from Botopasi to Aurora he incurred an injury by the striking of his corial (canoe) on a rock which was followed by a prolonged illness and eventually resulted in his death.

A further loss for our town congregation was the removal of Br. and Sr. Kusch to North America. The tropical climate of Surinam seemed not to suit Br. Kusch's health, for which reason he sought and obtained a post as German minister in a cooler part of the world, in Kentucky. We and our congregation regretted his loss very much, for Br. and Sr. Kusch had during the short time of their stay amongst us exercised an influence for good, and had been greatly blessed in their work.

Reinforcements reached us in the persons of the Brn. Barth, Lienk, and Wehle, Br. and Sr. Peuker, the Srs. Merian, Krueger, and Wehle, jun.—engaged to be married respectively to the Brn. Frowein, Barth, and Jung—and the deaconess Sr. Martha Heiser. But to our great regret Br. and Sr. Peuker, after they had been at Nieuw-Amsterdam (which congregation had been without a pastor since Br. Horschig's departure for Europe) four weeks, had to quit this place again, as Br. Peuker had evidently not yet sufficiently recuperated even after two and one-half years' furlough in Europe. We hope that his health may again be restored by his stay at a plantation called Leasowes in Coronie.

## THE PREACHING OF THE WORD.

At 18 stations, 31 out-stations, and 42 preaching-places the Word of God has again been preached regularly during the year. This was mostly done in Negro-English, but sermons were also

preached in Dutch in the large town church, or rather in the so-called "Bewaar" school, every Sunday evening—occasionally also in the Vanica and Combe churches. As the *English Church* appointed a special clergyman last October for the English-speaking inhabitants, they did not require our assistance any more; still, we continued to let them have the use of our Infant School free of charge.

As the spiritual wants of the inhabitants of the Kwattawey were not any more very pronounced, we abandoned our work at *Rossignol*, and removed the small church which was given us by Mr. Heymens to *Helena Christina*. Services had been held here regularly every fortnight for some time past in the house of a farmer, a member of the Dutch Reformed Church, Brauermueller by name, by our native minister Jensen and the students of the Theological Seminary in turns. We hope shortly to be able to dedicate this little church.

Once a month on a Sunday service was also held at *Koffie-dyompo* (now called Lelydorp), but the numbers attending have thus far only been small, as the squatters in that district are for the most part not yet permanently settled—on the contrary, they are in the habit of returning to town at the end of the week. Nevertheless, we have got the Government to give us a plot of land, in view of the probability of an ever-increasing number of colonists settling down at that place. We are very thankful to the Government for meeting us so kindly in this matter.

On the Commewyne River the old station *Herrendyk*, which we have held since 1856, was given up last July, and in place of it *Hecht en Sterk*, a Government plantation, situated an hour's journey higher up the river, was occupied as a new preaching-place. The little church there was opened on August 6th. This change had become very necessary. At *Herrendyk*, which was formerly the centre of numerous flourishing estates, only a few people are now resident, whereas at *Hecht en Sterk* a much larger number of our members have settled; and, besides, the three filials, in the *Helena Creek*, at *Akkerboom*, and at *Nieuw Meerzorg*, can be more easily served from here.

The new congregation *Johanna Margaretha*, which has taken the place of *Rust en Werk*, has made good progress. Here also a church has been built thanks to the efforts of Br. Horschig. and for next year a school is contemplated. *Rust en Werk* meanwhile has been abandoned as a congregation. This also happened at *Leliendaal*, on July 1st, because the membership was too small

and the condition of the buildings would have necessitated costly repairs. For the present however the school will be continued at Rust the teacher and assistant stationed there, attends to the congregation at Marienburg as well.

#### THE GOLD DIGGERS.

Twice during the course of the year a meeting was held for the gold-diggers—early in January in our hall in the Saracca Street, and in December in the large town church. On both occasions they turned out in large numbers. We also sought to influence them for good by distributing tracts and Christian magazines among them, for which they likewise showed themselves grateful. Many of them collected subscriptions for the benefit of our Surinam Mission.

#### PRAYER UNIONS, "MITE" AND OTHER ASSOCIATIONS.

On December 8th, the nine Prayer Unions of the town congregations met together for mutual prayer and edification under the guidance of several of our missionaries.

The *Five Cent* ("Mite") *Association* celebrated its annual festival as usual at the end of January. Its membership still numbers 1,200, and the income for the year was 1,885 fl., which was devoted partly to the Missions and partly to the support of the poor.

Three times during the year the Church Tower Building Association met in the large town church. Both this Association and the so-called Herrnhuter, or Moravian, Voorzorg were of great use to our congregation by the founding of Burial Societies, which in the past year in particular became necessary, since in the four town congregations it had been resolved not to have the funerals of members attended to any more by the corps of bearers, but to leave them to the individual families to care for.

#### SUNDAY SCHOOLS, Y. M. C. A., Y. W. C. A., &c.

There are *Sunday-schools* in the large town church, and in Districts A, D, C, and E; furthermore also in connection with the Rust en Vrede church, at Vanica, Bersaba, Overtom, Nickerie, Verbrouwen, Paradise, and Salem—in all, 1,089 children were in attendance.

The Y. M. C. A. in connection with the large town church was recommenced at the beginning of the year by the Brn. Kusch,

Blyd, Barth, and Bernhard, and at that time numbered 30 members.

Four evenings in the week the young people met together for the purpose of studying the Word of God, of becoming acquainted with various branches of useful knowledge, and also for mutual intercourse and games. But we regret to say that, as in former years, in spite of all the trouble taken by those in charge, this year again the interest of the members gradually declined and the numbers decreased.

On the other hand, the weekly meetings of the Y. W. C. A. which is under the care of several of the Mission Sisters, were well and regularly attended throughout the year. There are 25 members.

The *Senior Boys' Club*, meeting every Friday evening from 7 to 9 o'clock under the superintendence of Br. Frowein in a room belonging to the Comenius School, also made good progress. It numbers 60 members.

The *Deaconesses' work* in the town had to be discontinued at the beginning of February, as the town deaconess, Sr. Hulda Wuensche, was required to help at the Bethesda Leper Home, in consequence of Sr. Philippina's leaving for Europe on furlough.

#### A FURTHER DIVISION OF THE TOWN CONGREGATION.

Important matters occupied the attention of the Mission authorities during the year.

In the first place, a further division of the large town congregation had to be faced. Already in the "eighties" the two congregations Rust en Vrede and Vanica were branched off from the original town congregation, which at that time numbered 8,000 souls. Soon, however, the remaining so-called "large" town church again had 8,000 members, owing to the mighty influx of people into the town from the plantations. In order to some extent at least to be able to give these people the needful pastoral care, we tried to help ourselves by creating 5 town "mission" places, in Districts C, D, E, A, and B. But we found that this arrangement was not satisfactory, and we oftentimes lacked the men to fill these posts. Accordingly, we decided rather to branch off two fresh, independent congregations, districts A and B forming one, and district E a second, and to give each of them a minister of its own, who should conduct the services in a separate church building. For this purpose a piece of land has been ac-



quired in Graven Street, in District B., where the church intended for Districts A and B is to be built.

#### THE QUESTION OF SELF SUPPORT.

The question of the *financial independence of the Mission* was also thoroughly considered. In so doing we were agreed that a distinction would have to be made between the old and new mission enterprises of our Province. The latter, comprising the Bush Country Mission and the Coolie Mission, will clearly have to be supported for some time still by the Mission Board; on the other, hand our aim must be to make the churches in town and in the so-called "districts" more and more independent of M. B. financially, and dependent upon themselves for their own expenses. This has been rendered easier of accomplishment by the fact that the Government has increased its ecclesiastical grant to our Church by \$5,200.— which we are very thankful for indeed—bringing it up to \$6,400 in all. The Mission Business, too, trading under the name of C. Kersten and Co., have been found willing to pay more toward the support of the mission than hitherto. However, if Income and Expenditure are to balance and we are to be content (as we want to be) with only a small amount of assistance from the Mission Board, then we shall have to see to it that the financial support derived from the individual congregations is increased. These will therefore have to be encouraged to strive to increase their quotas, if possible, until they reach the goal of self-support and independence.

#### THE NATIVE MINISTRY.

The further problem of entrusting the care of the churches to native ministers was also not overlooked, for during the year under review the Brn. Einaar and Mueller have worked on faithfully in the Evangelists' and Theological Colleges. In the former institution there were four, and in the latter, up to July, three students. To our great sorrow the most gifted of the pupils of the Theological Seminary had to be dismissed in October on account of grave immorality.

#### THE PROTESTANT LEPER HOME "BETHESDA."

At the beginning of the year the Protestant Leper Association was called upon seriously to consider the question whether it would not be more suitable to move the Private Hospital "Bethesda" nearer to town.

The Roman Catholic *Majellagesticht*, situated close to Graven Street, already numbers over 100 patients, among whom there are some Protestants; whereas ours, notwithstanding the fact that every one praises its internal arrangements, is only inhabited by 17 patients. Its great distance from town, its comparative inaccessibility, and the close propinquity of the Government Asylum seem to prevent some from going there. However, in spite of all endeavors no suitable place could be found which would have met all our requirements. Accordingly, it was decided not to move the Asylum, but to see to it that we obtained better communication with the town, and that "Bethesda" and the Government Asylum were kept apart as much as possible.

Besides this, the dwelling-house of the Director and the nurses, which has increasingly proved to be too small, ought to be sold and a larger one built on a more suitable spot. And finally the Asylum itself ought to be enlarged, and a strict separation made between the men and women. We should add that the numbers have increased this year (1906) from 17 to 35. Happily, too, more interest was shown in the Institution, both in Surinam and abroad, especially in the United States of America; and doubtless Br. Weiss's trip to America, from July to November, had a good deal to do with this.

#### THE BUSH COUNTRY MISSION.

Turning our attention next to the Bush County Mission, we have to report that *Langatabbiki* (Apensakondre), on the Marowynne River, was well served by the evangelist Spreng. Br. Kuhnt visited there from Albina in February; three adults were baptized and six persons were admitted to the Holy Communion, whilst two who had been baptized by the Romanists were received into our Church. Four chapel-servants were also appointed to assist Spreng in the work of caring for the congregation. The attendance both at church and school was better than in previous years. The congregation now has fifty members.

*Koffekamp*, on the Upper Surinam River, had the pleasure of a visit last July from His Excellency, Governor Lely.

The evangelist Panga Djok and the children of his school greeted the Governor with the singing of some Dutch songs, and His Excellency subsequently spoke of the agreeable impression this camp had made upon him as compared with the other heathen camps he had become acquainted with in his tour.

In August three couples in the Bush Country were married,

first by the Commissioner and afterward by our native minister Schelts. This must certainly be considered to be a decided step forwards here in the Bush Country. The members number 195.

*Ganzeer*, with 422 members, and *Nieuw-Aurora* and *Botopasi*, with a combined membership of 335 souls, sustained a serious loss by the death of Daniel Yveraar. At *Ganzeer* the aged mission assistant Samuel Treu conducts the services, and keeps a close watch over the spiritual life of the congregation. *Aurora* did not get any proper person to take the services until Chr. Drakenstein came there in December, and at *Botopasi* the teacher Seedorf looks after the spiritual wants of the congregation as much as he can.

On the *Upper Saramacca* for a length of time *Kwattahede* was the only congregation to be fully served.

In the previous year (1904) Chr. Drakenstein was appointed to *Jakobkondre*, and the work at that place was well started. However, Drakenstein was taken ill, and *Jakobkondre* was without a minister for a considerable time, until J. Bergwyn was sent there temporarily. But he was likewise unable to do much work, owing to constant illness. Hiwat at *Kwattahede* likewise suffered a good deal from illness, and repeatedly requested to be moved. His request was granted, but later on he decided to return to his former post.

The spiritual oversight of the churches on the *Saramacca*, with a total membership of 719, is in the hands of the native minister Adolf Jensen, who visits them all from time to time from the place of his residence at Nieu Weergewenden. He made his last trip in December, 1905, accompanied by J. Hiwat. On this tour they visited not only the Christian but also the heathen camps as far as the last Bushland-Molobabasoe. The reception they met with everywhere was most encouraging, and *many heathen were baptized*. On this tour for the first time the railway was utilized from Paramaribo to Kwakoegrond, on the *Saramacca*. This is a great help, as formerly it took four days in the tent-boat or the corial to get to *Jakobkondre*. Now this latter place is reached in 1½ days. *Maripastoon* alone was not visited; nor was it necessary that it should be, since the population of this formerly so extensive village has been reduced to only a few people.

This year again the Christian and heathen camps on the *Upper Cottica*, the *Upper Commewyne*, and the *Coppename* were visited regularly from Charlottenburg, Potribo, and Groningen respectively, but without any great change for the better mani-

festing itself. Still, we do not give up the hope that the power of heathenism will be broken down gradually by the proclamation of the Gospel.

#### THE COOLIE MISSION.

Perhaps the most important event in the past year in connection with the Coolie Mission was the opening of our school near to Annie Street, in Paramaribo, for the children of British-Indian immigrants, on May 25th. At the end of the year 41 children were in attendance—39 boys and 2 girls. In the forenoon the native teacher, J. Polanen, gives lessons in Dutch, the curriculum comprising reading, writing, arithmetic, languages, and object lessons; and in the afternoon the evangelists Siriman and Balgobind give instruction in their own mother tongue, Hindi, in reading, writing, and Scripture History. The children seem to be attached to their teachers, and made good progress with their lessons.

By the sailing vessel *Aven*, which left our port on June 14th with 700 Coolies on board, five of our Christian Collies from the Government Leper Asylum at Groot Chatillon returned to their native land. Br. Wenzel, the head of our Coolie Mission, gave them letters of introduction to the Asylum of the Gosner Mission at Purulia.

On July 10th the evangelist *Abraham Lincoln* left Surinam. He had been in our service for some years, and had rendered valuable assistance at the time of the commencement of the Mission among the Indians. He went to Demerara and sailed from there for India.

We have at present three more evangelists, who are a great help to us. It is much to be desired that their number might be increased, but it is not easy to get good, reliable men.

In town regularly every week the sick in the Hospital and the poor and infirm at Landsgrond were visited. Besides this, services were held six times on Sunday afternoons for Coolies in the prison of Fort Zeelandia.

Twelve times tours lasting one or several days were made to visit the Coolies who have settled down along the railway line. *Marienburg* was visited eight times, *Groot Chatillon* five times, *Domburg*, *La Rencontre*, and *Laarwijk* twice each, and *Hecht en Sterk* and neighborhood once, for two days.

Whilst on a visit extending over a fortnight to *Coronie* Br.



Wenzel had an opportunity of working together with the evangelist Balgobind among the Coolies living there.

Since the end of August of last year the evangelist Phil. Parable has been at work at *Nickerie*.

During the year fourteen adults and five children from among the heathen Indians were baptized. The Coolie congregation in the town and neighborhood comprised at the close of the year 108 persons in all, of whom 75 were adults and 33 were children. The services in the chapel on our "Erf" (plot) in Graven Street were attended on an average by 15-20 persons; but we must bear in mind that the Christian Coolies live scattered; some of them miles away from the schools.

Coming finally to our schools, we have to report that, especially in towns, there has seldom been so much sickness among both teachers and children as in the past year. There were several serious cases of illness, and the schools in question suffered considerably thereby. Further interruptions were occasioned by numerous changes in the teaching staff.

The official visitations in the several schools on the part of Br. Voullaire, the Director of Schools, did not take place as regularly in the year under review as was desirable and was intended, owing to the lack of the needful time. Still a large number of plantation schools were visited, and the town schools had their turn too. In each case, of course, the staff of teachers had a good deal to do with the impression produced on the visitor's mind. No complaint can be made concerning the progress of the children in general in reading and writing. In arithmetic the result might be better.

In the Zinzendorf School a new room has been added, whereby it has been possible to provide for a seventh class—the idea being to assist studious young girls in getting a somewhat better education, and eventually to prepare the way for the training of female teachers in our Church.

The spirit and tone of our schools, especially on the estates, is a decidedly good one. But the darker side to the picture is not wanting. In town things are different—here there are many factors at work over which we have no control, and which tend to create a bad spirit. For example, the life of the children in the streets is responsible for a good many sad things. It is to be regretted that Br. Voullaire was not able to visit any of the Bush Country schools in person this year. There are 7 in all. Of these



6 were continued; but that at Jakobkondre has never been fairly started, owing to the constant illness of those in charge.

#### GENERAL STATISTICS.

The Surinam Mission comprised at the close of the year 1905 28,785 souls, being 553 less than the year before. This is due especially to the introduction of the new system of members' cards, and to a more scrupulous scrutiny of our lists. Besides the above, however, there were 448 persons under the care of the missionaries, so that the sum total of those in our care amounted to 29,278.

### AFRICA.

#### I.—SOUTH AFRICA.

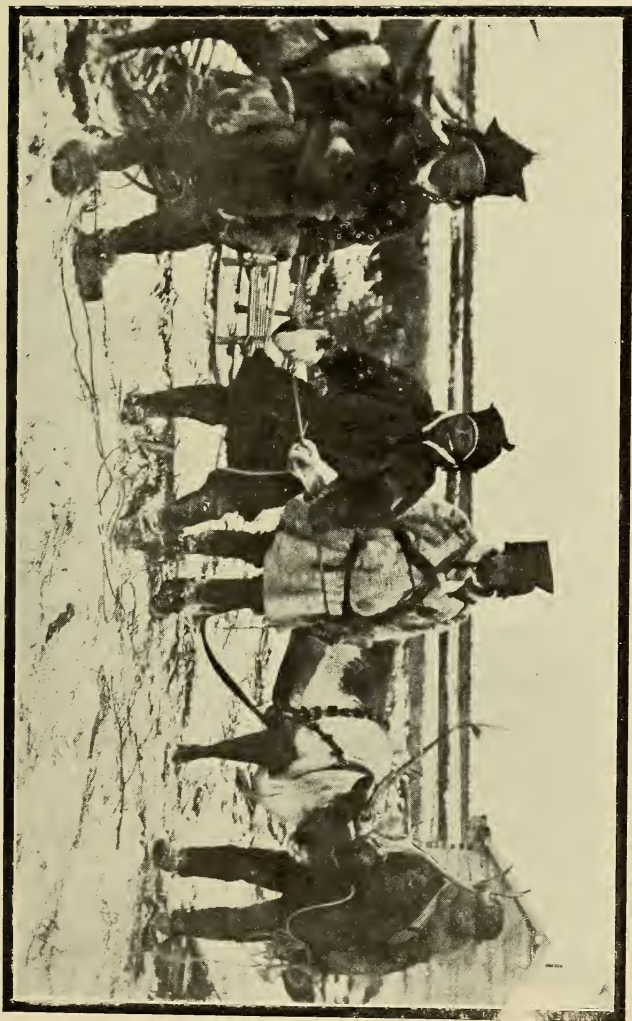
##### WESTERN PROVINCE.

##### INTRODUCTORY REMARKS.

Although there is still a good deal of unrest in the land, our work in general has not declined, and the spiritual part of the work in all our churches has been continued without interruption—in some more so, in others less. Times of revival have not been granted us, although we earnestly prayed for such, in view of the blessing which was being vouchsafed to others. But the seed of the Word of God has been sown faithfully; pastors and church officers have looked after the welfare of the congregations with earnestness and zeal, and the Lord has granted His blessing to their endeavors, and has let His servants see of the fruit of their labors. True, there is still much sinfulness amongst our people—indolence and indifference we still have to fight against—but atheism is unknown among those in our care: open scoffing and blaspheming of God and His Word and His Church do not exist among us, and discontent and unpleasantnesses with the missionaries do not take their rise from spiritual affairs, but from outward matters of one kind or another, or from the endeavors of our people to escape from their Church responsibilities (financial) or from their not wanting to submit to the discipline of the Church.

In the true sense of the word there are no more hathen in the western part of the Colony. What we have to do here is to cherish and to nourish the congregations already gathered together, to

REINDEER HERDERS, ALASKA.





strengthen them, and make them more independent and active. But this is work that calls for much patience; it is slow, and requires perseverance and clearness of purpose on the part of us missionaries. Still, we are making progress with it, and we humbly thank God for this.

#### THE CENTRAL MISSION CONFERENCE.

The chief event of the past year was the General Mission Conference, which met at Geenadendal and was in session from May 16-23. Twenty-seven Brethren were present, of whom four were ordained native missionaries. As our Conferences are only held once every three years, there is each time a considerable amount of work to be got through, consisting generally of most important, nay, burning questions.

The following review of the Conferential Agenda will illustrate the chief happenings of our Province.

We decided on a revision of our hymnbook and liturgy book! also the preparation of a new Manual of Instruction for Baptism and Confirmation.

The first-named project proves that our hymnbook is more and more becoming the common property of all, and a book that is valued, and every missionary will allow that a good Manual of Instruction for Baptism and Confirmation is most important.

The great thing is to prepare a compendium which shall be easily understood, is not too bulky, and which contains the fundamental truths of Christian doctrine in plain and clear form, in order that it may be of use even to the least intelligent of the natives. It is to be printed in our own printing press at Genadendal, which has already furnished us with so many valuable books for use in church and school.

#### THE TRAINING SCHOOL.

Our training school likewise engaged our earnest attention at Conference, and important changes in the character and curriculum of the institution were suggested. These still await the decision of the General Mission Board.

#### FINANCE.

The finances of the Province were also subjected to a minute scrutiny. We as a Province have had, like everybody else here, to suffer in connection with the serious crisis which has come

over South Africa and finds expression in a general depression, which set in after the boom which followed the late war. Wages are low, and there is a great lack of employment (almost more so among the whites than among the colored people), with the result that our sources of income are far less productive than formerly. In 1904 our Church contributions amounted to \$3,775, as against \$3,895 the year before, and \$4,175 in 1902.

The members of Conference pledged themselves to devote special care and attention to this matter, which is of the utmost importance for us in view of the desired independence of our Province; whilst, on the other hand, they promised to have an eye to the greatest possible economy in all departments of the work, in order that the expenses might not exceed the receipts. God grant His blessing to our trade and industries, on which so much depends.

#### THE GRANT STATIONS.

Finally, the so-called "Grant Question" occupied our attention—we might call it the "sphinx" of our work out here—which for years has kept our Brethren, especially those at the head of affairs, in suspense, and for one part of our work in this Province has already become a question of "to be or not to be." The original condition of affairs in South Africa, and the circumstances of the colored population of the country as wandering nomads and, later on, as slaves without any possessions of their own, made it obligatory for us when we commenced Mission work in this country to gather the colored people together at certain centres, encourage them to settle down there, and build up the work of the Mission on this outward foundation. Accordingly, nearly all of our mission-stations in the western part of the Colony were formed on this principle—places containing 600-13,000 acres of land, where the colored people have found a home and, besides having churches and schools provided for them, are able to make a fair living, envied of many. Some of these spots, such as Elim, Goedverwacht, Pella, Wittewater, and Seaview are farms which the Mission has purchased in ancient or more recent times, and are therefore the property of the Mission. The colored people here pay rent to the Mission for the land they build on, as also for their garden and pasture land.

Here, too, the missionaries have not only spiritual oversight of the people but also the management of the local village affairs—being looked upon as having full owners' rights. At these places where we are the owners, there is no trouble.



Very different it is with the oldest and the largest of our stations, viz., Genadendal, Mamre, and Enon, and, in part also, Clarkson. These were *Reserves*, crown-lands belonging to the Government, which were entrusted to the Mission and the colored people for use as places of settlement and for the formation of Christian congregations. Only after 50 years was it considered necessary to grant titles to these places, on account of troublesome neighbors. As the missionaries and the colored people had lived together at these places, neither party could claim to have any special right of possession there, though the missionaries would have had the first right to do so, partly owing to the fact that they were the earliest settlers on the soil of these places, and partly because not inconsiderable sums of money, taken from the resources of the Mission, had been expended on the clearing of the ground and on irrigation. Notwithstanding this, however, they were not the owners of these Mission places. When therefore in 1858 the Government granted the titles, these were so formed that they gave all the inhabitants of these stations, both missionaries and people, *common* rights of possession—individuals had no rights granted them. Individuals had only the right of usage given them, but the Mission Superintendent and his successors in office were appointed Trustees, or responsible Directors of these places, and his name appeared in the lease deeds. In the abstract this position as Title-holder and Trustee secured for the Superintendent a sufficiently influential position. On the one hand it made him responsible for the well-being of the whole settlement in every respect, and at the same time it gave him the legal power to make and carry out all necessary and beneficial arrangements for the good government of the place, as also to collect the taxes levied by the Government. And it might have been possible to conduct the affairs of so large a community as Genadendal with its 3,000 inhabitants without any great difficulty in the strength of this position provided the Government remained friendly towards us—which, by the way, it has done, speaking generally. But, unfortunately, the great mistake was made of tacking on to the title, which was quite sufficient in itself, a document which was directly contradictory to it, viz., a collection of ancient regulations and customs which from necessity had been framed in former years, in 1827 (? 1857?—Ed.). These had their origin in entirely different circumstances and conditions, and placed the management of the communities in church matters (in consonance with the ancient tribal system of the early inhabitants), and above all in parochial affairs, in the hands of the Men's Meeting and of a body of elected overseers and

church servants appointed by the missionaries. These regulations, which had been built upon so very different a foundation, were unfortunately not revised when the titles were being framed, but were, instead, tacked on to them almost unaltered, and were made valid by the signature of the Governor, which was attached. In this way two things were brought together which did not belong together. The one document made the missionaries responsible for these places, and also gave them plenary powers, whilst the other destroyed these powers without removing the responsibility from the shoulders of the missionaries.

In this state of utter confusion our Grant stations have remained for near on 50 years—matters being sometimes better and sometimes worse.

Since, however, the Ethiopian war-cry "Africa for the Africans" began to resound some ten years ago, the state of things has become intolerable. The authority of the missionaries, which they must have if these places are to develop in a healthy manner, is not acknowledged by a great many of the inhabitants, and it has ever come to this that certain of the baser element now put hands on and destroy the special property of the Mission, and nothing can be done to prevent them. The spiritual side of the mission work, that which is of first importance, has naturally under these circumstances never been fully and truly developed, and at times lacks all and every sign of progress. Confidence in the missionaries, which is the foundation of all truly successful missionary work, is often destroyed, and many complaints have of late years been lodged with the Government against the missionaries by malcontents, which when they were examined into invariably proved to be without foundation. Indeed, the Mission can be satisfied that in these affairs its hands are perfectly clean, and that it has done its duty most conscientiously where it has been allowed so to do. This the Government acknowledges, and in order to assist us it has at length determined to take energetic steps, viz., to apply to Parliament for a law which shall put an end to the confusion that prevails at our Grant stations and those of other Missionary Societies, and shall make it possible for other and better conditions to prevail. The ruling thought is to separate the Mission from the Community as such, *i. e.*, to give it its glebe land, so to speak, which shall be its own property, but may not be sold without the approval of the Government. The remaining portions of the settlements are to be placed under a new body of officials, who shall be furnished with ample jurisdiction, and with fresh up-to-date regulations. The missionaries are exempt from

this body, and are not to be troubled any more with the rest of the village affairs. Without doubt, we may expect that a blow like this, dealt at the old system—for this is what it really means—will at the same time destroy much that is good, and that the change cannot be effected without losses on both sides and without temporary disadvantages; but the Gordian knot must be cut, otherwise it will never be undone. And our General Mission Conference distinctly decided in favor of such a solution of the Grant Question, and agreed that we should go forward along these lines. May the Government soon succeed in obtaining the sanction of Parliament for the proposed legal steps, in order that at length there may be peace, and we can turn our whole attention once more to the work of the Mission, for that is what we are all longing to do.

#### OUR OWN MISSION STATIONS.

At our own places, Elim, Goedverwacht, Wittewater (Goedverwacht with four out-stations), and in our town congregations in Capetown and in Port Elizabeth, steady progress is being made under the blessing of God. There are not any serious outward difficulties there, and the missionaries are able to devote their whole strength to the temporal and spiritual good of their congregations. The attendances at church and at the Holy Communion are good. The people stand in the relationship of hearty trust and confidence to their missionaries, and they fulfill their financial obligations ungrudgingly. How very different things are at these stations; and yet, at the Grant stations equally faithful work is done by our Brethren! Africa is, indeed, the land of extremes—in the place great joy is experienced, and close by, disappointment upon disappointment.

#### THE INDIVIDUAL CONGREGATIONS.

Taking now the congregations individually, we come first to the mother congregation *Genadendal*. At this beautifully situated place undisturbed work could not be carried on during the past year. True, the public preaching of the Word of God and the administration of the sacraments went on as usual, but many members of the church were disturbed in their minds and made worldly by the machinations of the rebels. A number of persons, regardless of all notions of propriety, and such in part as had in days gone by made a living by the Mission, incite the congregation to rebellion by their wicked speeches, trespass in the woods belonging to the Mission, and work destruction therein, purposely, in order to force the missionaries to go to law, hoping

themselves to gain the day and thereafter to drive the white missionaries away from the place. But their wishes have not been gratified. They do not acknowledge the jurisdiction of the missionaries at this place, although the Government has entrusted them with it, and they do what they like, well knowing that the Mission is not in a position to prevent them.

An attempt on the part of 75 men to remove by force the account books and the registers from the office of the Warden was frustrated by the fact of the magistrate of the district happening to be present at the time. On account of this affair, there has been a good deal of discussion and division in the congregation, and this has shown itself not only in disorderly conduct generally but particularly in a poorer attendance at the Lord's Supper, and in a greater neglect to pay Church contributions and school money. The result of this latter fault is that more than 100 children of school age are not attending school at all, but are running about the streets instead.

The faithful part of the congregation has been intimidated, but it appears to be gaining confidence again. It is evident that there are anxious times in store for Genadendal. Thank God that we know what He rules, and that He bears the cries of His servants and His people.

*Berea*, the out-station of Genadendal, is similarly affected, only in a lesser degree. *Greyton* too does not make much progress in these troubled days of mistrust of the white man.

*Twistwyk*, after flourishing for 50 years, has suddenly ceased to exist as an out-station of our Mission. The landowner on whose estate the people of the congregation lived has driven away all the colored people from his property. In this way our work at Twistwyk has been brought to an abrupt conclusion, much to our regret, of those who have thus been dispersed only a part are joining our other congregations, whilst the remainder are being lost to us by being scattered all over the country.

In Genadendal itself only 2 adults were baptized, whilst in Greyton and Berea together 30 adults were confirmed. Eleven candidates were under instruction, and 408 persons are still unbaptized.

*Our Training School* in Genadendal, which has now been in existence for 77 years, sent up pupils for the State examination, half of whom passed. In the New Year they will all be employed



as teachers. One boy had to be dismissed; and one ran away. Eleven remained behind in two classes. We trust that the Institution will continue to fulfill its important purpose.

At *Elim* the work of the Lord has made good progress again in the past year. Five adults were baptized.

Towards the end of the year *Elim* was connected with the rest of the world by the electrical telegraph, notwithstanding its isolated position.

*Moravian Hill*, in Capetown, has had a change of minstry. Br. and Sr. Marx making room for Br. and Sr. Birnbaum, after working there for five years under the blessing of God

Things are quiet in Capetown just now. War and pestilence have passed away, and in consequence of serious lack of employment the people are leaving the town in large numbers. Notwithstanding all this, both our church and our schools are well attended—strangers being scattered by the services.

Seven adults were baptized; 35 weddings took place; 73 children of Christian parents were christened; 42 persons were confirmed; and 49 buried. These figures testify to considerable church activity on the part of the missionaries stationed there.

Our church in Capetown is the centre and rallying-post for the many people coming up to town for work from our churches in the country, and they value their church privileges there much more than they do at home.

At our out-station *Maitland*, near Capetown, school work has hitherto been the main thing. To our great joy a single gift of \$10,000 from the Morton Bequest has been handed us for a more energetic prosecution of the work here. In consequence of this we are now able to lengthen our cords somewhat. For the present, however, the great depression in the labor market keeps the people back here too; but when the times shall have improved the population will return to us and we shall have plenty to do.

At *Mamre* things are somewhat quieter. A lengthy indictment which was handed in to the Government by the rebels, full of the most unreasonable complaints against the missionaries, was answered to the satisfaction of the Government. The chief conspirator was put in prison for one year for stealing horses, and his followers have lost heart and are short of money. The faithful ones were therefore able to lift up their heads once more; especially was this the case with the chapel servants, who have been



working for peace. Still, the fire of the Ethiopian revolution, which aims at driving out the white missionaries, continues to smolder beneath the ashes.

Sixteen adults were baptized.

Very encouraging work has been done in the vicinity of Mamre among people who had lost their homes and had been dispersed at the time of the war, and at *Westwood* 24 adults were baptized. This promising work is also capable of extension.

*Pella*, which is situated near to Mamre, and has about 700 people connected with it, is flourishing under the care of our native missionary Rudolf Baalie. During the past year both church and school had to be enlarged, the congregation itself doing its utmost to help. An Ethiopian church which had been erected quite close to ours did not succeed in detracting one single member of our Pella congregation, although they tried their very hardest to do so—truly, a pleasing sign of the love of the Pella people to our Church. The congregation will have nothing to do with the Mamre troubles. Twelve adults were baptized here.

The *Wittewater* congregation is poor, and does not increase to any great extent. Owing to the great dryness of the soil not many can make a living out of it. In church matters the people are zealous, and church and school are well attended. Four adults were baptized.

*Goedverwacht* is one of our newest and most flourishing congregations, with a large amount of out-stations work. To it belongs *Verloren Vley*, which is two days' journey distant from it. Our faithful evangelist Andrew, notwithstanding the infirmities of old age, does the whole way on foot in five days, and instructs the neglected fisherfolk at *Verloren Vley* in the Word of God. The people love him like a father. Shortly, ten candidates are to be baptized at this place. Unfortunately, a regular mission-station is hardly possible at *Verloren Vley*, on account of the dunes, and so it remains an out-station for the present.

Ten adults were baptized at *Goedverwacht* during the year. Br. and Sr. Th. Schreve were called there from Mamre.

At *Wittkleibosch*, which is a Government reserve for Fingus, Br. and Sr. Schaaf have a difficult post to fill. The enemy, in the shape of Ethiopianism, has forced its way into our old-standing congregation at that place. Many attempts were made to drive

away Br. and Sr. Schaaf from the place—even poison was resorted to—but they have all come to nought, thanks to the tenaciousness of our Brother. So now his enemies have set themselves the task of worrying him away. We regret to have to report that the enemies in this instance are persons who were formerly members of our Church, and who have been completely led astray by the Ethiopian preachers. Here too the faithful members have been made timid. The future of this congregation is truly dark. But so much is certain: we do not intend to go back before Ethiopianism, for it is only a bubble and cannot last.

Three adults and seven children were baptized at this place last year.

*Clarkson* was honored last year by a visit from the Governor and his suite, extending over two days. His Excellency stayed over Sunday, and was pleased with what he saw of the congregation, which is enjoying the blessing of God under the superintendence of Br. and Sr. Zimmermann. Having been the Governor (Colonial Secretary.—ED.) of Barbados in days gone by, Sir Walter Hely-Hutchinson already knew something of the mission work of our Church, and had learnt to value it.

Br. and Sr. Zimmermann were invited to dine with him in his tent, and he also drank tea at their house. Nor would he hear of the expenses of his visit being paid by anyone else but himself. The patriotism of our people received fresh impetus from this visit.

The work at *Enon* has been rendered most difficult, owing to the opposition of a majority of the congregation, who have also been influenced by the Ethiopian propaganda; and matters have been made very unpleasant for Br. and Sr. Rauh. The school has had to be closed, as the rebels refused to pay the school fees and, in consequence, the Government withdrew its subsidy. Accordingly, the youth of the place is growing up without any schooling. It is clear that this state of things means the beginning of the end, and only in connection with the hoped-for Mission Land Bill can, possibly, a better state of things be brought about.

The Kaffir Mission at *Etembeni* and *Elindele*, in the neighborhood of Enon, which was carried on for some years, was last year definitely abandoned, as the Kaffirs had left the neighborhood. For this reason our Kaffir teacher Zadock Mali had to be dismissed. We are sorry for this, as he was a good teacher.

Our church in *Port Elizabeth* is increasing slowly. In this

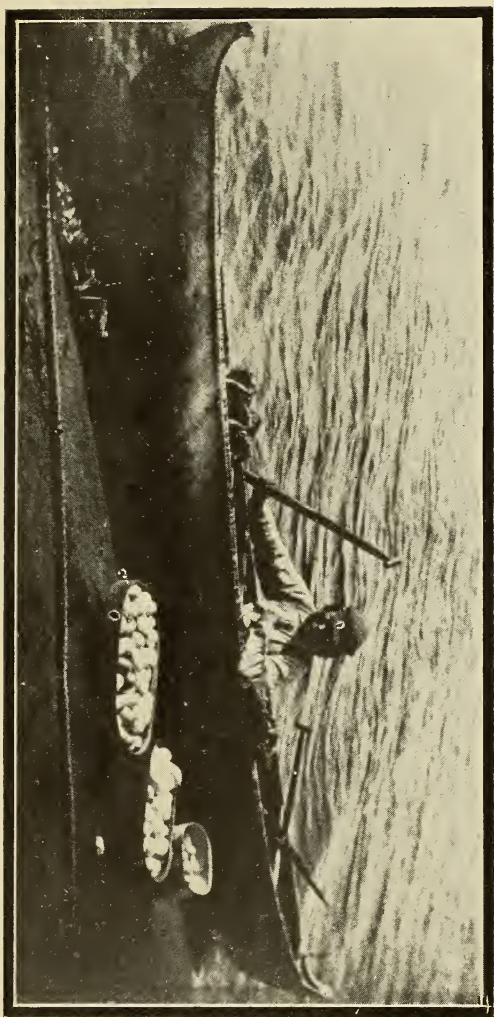
town, where money-making is the first consideration, religion is not much thought of, and accordingly our missionary only finds a few souls here and there who long for something higher and better. Br. and Sr. Gunther are here engaged in doing real pastoral work. The Day-school is doing well under the guidance of a good native teacher, and it is full to overflowing. God grant that this our Morton station here in Port Elizabeth may continue to grow, and may truly become a shining light in this metropolis of commerce and trade.

The work at *Seaview* is still new, and the small community of 110 souls is finding the beginning hard, as the ground has still to be cleared and severe drought has seriously affected the expected crops. Notwithstanding these drawbacks, there is a great desire for the Word of God and a knowledge of the truth, which our missionary is only too glad to try and satisfy. At New Year, too, a schoolmaster was to be appointed. It must be admitted that the close vicinity of a large town like Port Elizabeth encourages people to move backwards and forwards, and many a one has left the station whom the quiet, regular life there did not suit. But there are a number of faithful ones.

Br. and Sr. Mosel were obliged to relinquish their work at this place during the course of the year, in order that Br. Mosel might seek advice in Europe for the painful injury to his foot referred to in the last report. Br. and Sr. Schultz took their place. Nine heathens were baptized. May God grant fruitful seasons once more after the drought of the past year (1905), so that the station coffers at *Seaview* may be replenished and thereby the Provincial treasury relieved.

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Glancing at the spiritual standing of our work as a whole in this Province we may say: faithful have been the labors of our Brethren, and fruits of such labors are everywhere to be seen; but they might have been far more plentiful but for the unruliness which has prevailed generally among the natives since the close of the late war, and the spirit of rebellion against the white missionaries, imbibed from the seducers, which together are doing so much harm and are choking the good seed. Immorality, inebriety, and untruthfulness, which are the national sins of our people, do not grow less in such times of unrest, but rather they gather in strength.



A WHALER IN LOGS ON THE KUSKOKWIM, ALASKA.





The number of candidates for baptism has also declined—other interests predominate too much still in many instances—and we are thankful and glad that, notwithstanding this, in all, 101 adults were last year won from heathendom for the Church of Christ.

#### EASTERN PROVINCE.

The year under review has also been in many respects one of progress, for which we thank and praise God. The number of our members has increased by 277. and of these 188 adults and two children were heathen who were added to the Church by baptism. In the opinion of many, who are accustomed to deal with larger numbers than these, this may perhaps not mean a great increase, and we are bound to admit that in this Province of our Mission the numbers of heathen baptized in one year have been considerably large at times, *e. g.*, in 1901, when there were 316, and in 1902, when there were 289. But, in the first place, this is a matter for the Lord to decide, and He does sometimes grant a much greater harvest in one year than in another; and then South Africa, after being in so disturbed a state for years, both socially and politically, is no very favorable soil for the sowing of the seed of the Word of God; and lastly the addition of 190 souls from among the heathen by baptism is after all a decided advance when compared with 151 in the year 1903 and 129 in 1904. And so our hearts are full of praise and thanksgiving to God, who has enabled His servants to do successful work notwithstanding all their imperfections, their want of faith, and their sinfulness.

It affords us great pleasure to say that in our churches in the Colony proper, especially at *Shiloh* and at *Engotini*, there are signs of reviving life among our people. Not alone that the old spirit of discontent and intrigue is disappearing more and more, with the result that some who for a long time were hostile towards the missionaries are now seeking closer intercourse with them, but in the case of many a new seeking and striving after that which makes the heart glad and contented is manifest. And where that is the case there is also the desire to impart to others what one has found oneself. And thus it has come to pass that at last we have evangelists in *Shiloh* and *Engotini*—in *Shiloh* 6, in *Engotini* 3—who carry the Gospel news to the heathen herdsmen, the heathen farm laborers, and the absent members of our Church at *Whittlesea* and *Queenstown*. In *Goshen* too a few have come forward who are willing to do work of this kind. On

November 19th and 20th the 50 years' Jubilee of the congregation at Goshen was celebrated. It was a pleasing ceremony, in which many friends from other Churches and farmers from the neighborhood also took part. To our regret Dr. Kropf, who took part in the opening of the first church in Goshen 50 years ago and preached the opening sermon, was prevented by sickness from being present, as he had intended doing. During those days the Goshen congregation was once more a united body, and nothing occurred to mar the proceedings. We hope a lasting blessing may result from this memorable event, and the church, which was renovated inside and outside for the occasion, will long be a reminder, outwardly, of the Jubilee.

Mission work among our distant members in the locations at Queenstown, Cathcart, and East London has been continued most energetically during the past year. Owing to the fact that we were able to render substantial assistance to our location congregations out of the Morton Bequest, and they each of them made themselves responsible for half of the money required to build a small church (about \$500 apiece), steps could be taken in each place to erect chapels. Thus, on October 8th and December 3rd we were able to dedicate churches at Queenstown and East London respectively. These too were happy days. The chapel at Cathcart could not be completed last year.

Engotini has had to suffer very heavily of late years. Three times the crops were a complete failure. In consequence, poverty compelled many to leave the place, taking with them their wives and their children in order to look for work and a living elsewhere. We are thankful to say that the second half of 1905 was very fruitful, and accordingly the prospects for the harvest are good.

Regarding our work in *Tembuland*, we can likewise say that the Lord's protection and blessing have been granted us. Our missionaries at Tabase were specially protected during a terrific storm of wind on January 12th, which damaged the mission buildings considerably but did not harm those who were within.

The General Mission Conference met at Baziya in the middle of July.

In July chief Mdukiswa died, in whose territory Tabase is situated. Mdukiswa remained a heathen out and out until his death. He was kindly disposed towards us until two of his sons and his nephew became converted and were baptized. That

proved too much for the old heathen chief, and thenceforward he assumed a more hostile attitude towards us. His lawful successor is still a minor. The latter's stepbrother, James Newton, governs in his place meanwhile. He is one of the three members of Mdukiswa's family who were baptized in 1901, but he has not done honor to his Christian profession so far.

It is to be regretted that during the past year the Wesleyans have again caused much disturbance. They tried to force the Government to give them a site for a church and schoolhouse close to our Mlukuhla School, but they met with a refusal.

From *Hlubiland* we have to report that the discontent awakened in the minds of Zibi and his tribe by the introduction of the Glen Grey Act has not abated. The missionaries' exhortations at the time the new law was being introduced to submit as Christians to the powers that be, are interpreted as meaning that the missionaries had brought about the introduction of the law. The hostility of the people against the Mission which has resulted therefrom shows itself in their unwillingness to pay their Church money, and furthermore in this that at Gxaku our people are leaving the Church and joining the Ethiopians. It is a great pity that Zibi has not been able to find the road which he ought to take at such times as this. He is entirely a tool in the hands of certain agitators, and filled with suspicion as regards the missionaries, who, he imagines, want to take away his land from him. "It is better to trust in the Lord than to put confidence in princes" is, unfortunately, also true in regard to Zibi.

At Bethesda we had to pass through a specially trying experience in connection with the trouble that arose between the missionary stationed there and the Mission, Board. However this matter seems to have passed off without the work at that place being affected thereby detrimentally.

At Tinana and Nxotshane, which latter place has been made into a regular station by the appointment of the ordained native Brother, Willy Mazwi, as its minister, the work has been carried on uninterruptedly, and has borne many fine fruits to the glory of God. The same may be said of Elukolweni and Mvenyane.

Our Seminary at Mvenyane had 28 students during the year. For the first time in its history there were students in every class. The diligence and general behavior of the students was entirely satisfactory. At the close of the year 12 pupils were presented for examination, of whom 6 went in for the first teachers' exami-

nation, 5 for the second, and 1 for the third. Eight passed their examinations.

## 2.—EAST CENTRAL AFRICA.

### NYASA.

An official visitation of this mission field had long been planned. In the year 1905 it took place, the visitor being Br. P. O. Hennig, of the Mission Board. From September to November he visited the several stations, and finished up by being present at a General Mission Conference, which was held at Rungwe from December 2nd—15th and was attended by all the Brethren laboring in the Nyasa Mission.

Referring our readers to the detailed description of his journeyings which is being published in the illustrated monthly magazine, "Moravian Missions," and which has brought this particular mission field so much nearer home to us all, we would only note the following in our Report.

The number of Christians in this new mission field has, by the baptism of 42 adults and 11 children from among the heathen, as also of 20 children of Christian parents, been increased to 434. It is pleasing to know that among these there is to be found at Isoko the first bona fide native of Bundali, and at Ipiana the first women who have dared to break away from heathendom. The number of those seeking baptism is now 113 (in 1903 it was 57, in 1904, 81).

Owing to the fact that during the last few years no more people have been allowed to settle at the stations themselves, until in connection with the official visitation a number of questions of principle regarding the stations had been dealt with, the narrow circle of those heathen who are daily under the influence of the Mission has only been widened a little. But on the other hand evangelistic work has spread its net in wide circles throughout the land, and the 254 preaching-places of the year 1904 have increased to 303—indeed, were we able to accede to all the requests sent in to us for visits, the number would be much larger. At any rate, a considerable part of the country between Lakes Nyasa and Rukwa has by means of this extension of our evangelistic efforts come within the sphere of our influence.

Many of the laborers needed at the time of the building of the early stations were strangers who came from far-distant

villages. In this way connections were formed, unsought, in various directions. And when afterwards the stations were completed and the missionaries found time to turn their attention to their further surroundings, and at the same time useful co-workers for these operations were forthcoming from among the members of the young Christian churches, we were all at once in the midst of work which apparently exceeded by far the measure of the forces at our disposal.

Accordingly, the General Mission Conference gave most serious attention to the consideration of the question whether this work could or should be curtailed. But it could not see its way to recommend any such curtailment, or, in other words, abandonment of places that had already been receiving visits—on the contrary, it felt that it must gratefully recognize in the willingness with which so many and such diverse districts and hamlets were opening their doors to the preaching of the gospel, a call to prosecute this work with all the more zeal and thoroughness.

The Conference clearly recognized that this kind of evangelistic work, carrying, as it does, the saving truths of the gospel into wider circles of the people, was probably a valuable preliminary to the winning of the whole nation for Christ, but that thorough Mission work was only then possible when stations which were in part too large were supplemented by fresh ones, when by means of well organized schools situated away from the stations minor centres were created, and when the individual souls who might be won for Christ as a result of these evangelistic efforts were prepared for baptism by residing temporarily at the stations themselves and by being in touch with the resident Christians.

It appeared to the Conference that God was owning this work, from the fact that, during the past few months only, first applications for baptism had been received from nearly all the districts where evangelistic work had been carried on. Thus, in this mission field we are face to face with problems which can only be solved if the staff of workers is increased, if the inward growth of the young Christian communities is healthy, and if the work is organized wisely, and especially the educational work carried on in the schools is pursued according to some definite plan. The Training School had 7 pupils in its second year course (1904—1905), and these commenced work in several districts at New Year 1906, owing to the great need of workers. Thus, the number of men who are employed as evangelists and “helpers”

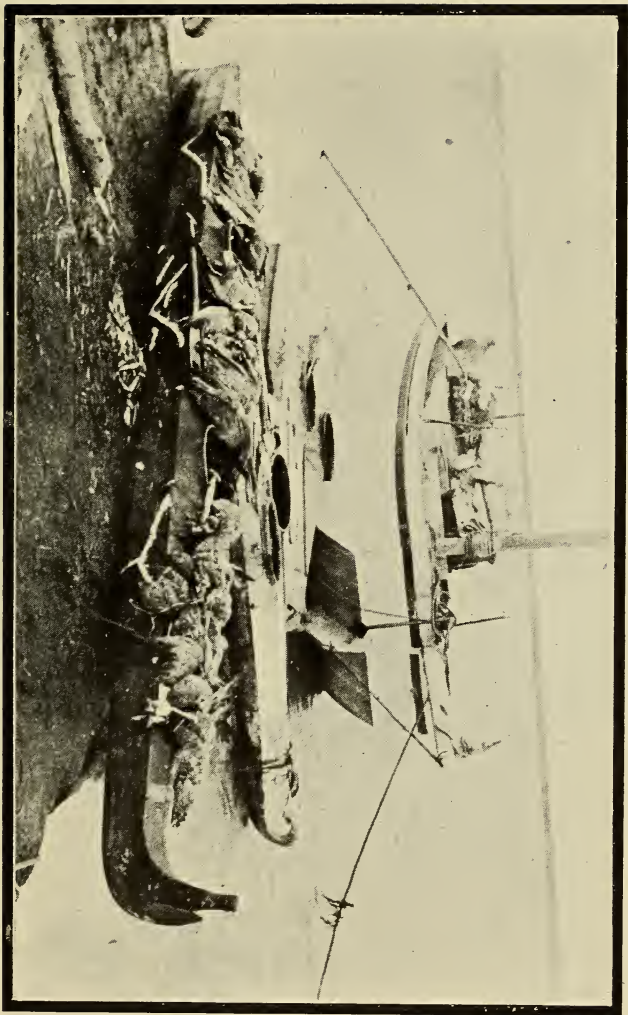


has increased to 42, but they are assisted in their work, especially at the preaching places, by other Christians as well. The mental and spiritual training of these co-workers is naturally still imperfect; for this mission field is not yet provided with the whole of the New Testament in the native tongue, but only the first three Gospels. Nor need we be surprised when we are told that two out of the eleven first-year pupils have not proved a success so far as their work for the Lord was concerned—and they were the most gifted of the lot! On the other hand, a large number of the native “helpers” do faithful and earnest work with singleness of heart and in humility, and they have become real helpers of the missionaries. Various considerations have led to the giving up of the Training School in its present form; but, God willing, in a few years’ time it is to be revived, with pupils who have received a better preparatory education. Unfortunately, the trained teacher who was appointed to superintend school matters at Rungwe was compelled to give up on account of his health, but the Mission Board hopes it has found a substitute, which will enable them in about a year’s time to send out some one who can relieve the already heavily burdened station missionaries of the educational department of the work.

Good progress with the building of the station Isoko has been made during the year under review, and the mission-house at Mbozi has been completed.

The intercourse of our missionaries with the people living round the stations has been pleasant, and was not disturbed even during the rebellion in the South and East of the Colony. Our Brethren sympathized deeply with the Berlin Mission in the destruction of their two stations Milow and Jacobi, as also in the precarious position in which other stations were placed in Heheland and Benaland. It is of the goodness of God that our Mission has so far remained unaffected by the waves of the rebellion.

The cordial relationship that existed between us and the Evangelical Mission laboring alongside of us in Central Africa, was renewed and strengthened by visits which Br. Hennig paid to the stations of the Berlin and the Scottish Missions. The opposition of the Roman Catholic Mission in the North of the Colony has gone on uninterruptedly—indeed, by the building of four schools in our Upper Safua territory, it has manifested its distinctly aggressive tendency more clearly than before.



A BOAT-LOAD OF WILD FOWL, ALASKA.



## UNYAMWESI.

The first part of Br. Hennig's official visit to East Central Africa, from June to August of last year, was devoted to this mission field. The detailed account of this visit as given elsewhere (see the illustrated monthly magazine "Moravian Missions") makes it unnecessary for us to go into particulars. We would only mention the following:

The years of preparatory work, such as every new mission field has to pass through, when buildings are being erected, the language learnt, and first acquaintances made with the natives, are now over at the stations Sikonge and Ipole also, and at all four stations of this field mission work proper can now be begun. We are glad to know that our Brethren have succeeded in gaining the confidence of the people living in the vicinity of these two new stations.

After a period of severe illness which befell the missionary in charge, and after the place had been left vacant for a considerable time, work was recommenced at Urambo at the beginning of the year and was continued thereafter undisturbed. Perhaps it may be considered a sign of progress at this station that Br. Seibt was enabled through the willingness and co-operation of the Sultan, to commence a kind of boarding school for royal children and their relatives from a distance alongside the station school, which is well attended. Nine boys ranging in age from 9 to 12 years are now in attendance. The number also of the workpeople has increased, although three of them relapsed into heathendom. Among them is also an elderly man, who had been for a long time under the influence of the Word of God, but who has only now made up his mind to apply for baptism. He gives one the impression that he is earnestly seeking after truth and peace.

At Kitunda two members of the little company of Christians have caused the missionaries pain by going away—among them Petelo, whose manner and behavior had been particularly pleasing to those in charge of the station. As an evangelist, too, he had begun to do good work. He went on a visit to his distant heathen home, and since that time all traces of him have disappeared. The only one to be baptized during the year was a man who had probably first become acquainted with the gospel at Kitunda, but he was baptized at Sikonge, whither he had gone meanwhile. But there has been a pleasing increase in the number of those undergoing instruction; at the end of the year they numbered forty, eleven of whom, it was hoped, would soon be baptized.

Special attention is being given to school matters at this station, where two missionary couples are at work; with the result that, in addition to the well-attended Day-school there was also a class containing nine picked pupils, in which instruction in Swaheli was already being given. So great was the zeal and eagerness of the scholars to learn that the needful school materials could hardly be got ready quickly enough. Here too there is a boarding school. The eleven resident boys, whose ages range between ten years and sixteen, attend the Day-school and select class, and by living at the station and having constant intercourse with the missionaries they are under the direct influence of our Mission.

All the more gratifying under these circumstances is the fact that the earliest translation of St. Matthew's Gospel is now ready for press, and is soon to be followed by St. Mark. By this means the Mission and the School are being provided with material which has been very much missed thus far. In addition to this, a number of short discourses on Scripture subjects in manuscript are used for the purpose of presenting the Word of God daily in a set form, and a number of hymns have already found their way from the narrower circles of the Christians and the workpeople into the villages beyond. We are thankful that, owing to the appointment to this field of several younger missionaries during the past few years, Br. Stern, on whose shoulders all such linguistic work rests, now finds the necessary time and leisure for the work of translating, which, as we confidently hope, has been a source of blessing also to the native Christians who took part in it.

Our stations in this Northern Province have in no way been affected by the recent rebellion in the Colony. On the other hand, the forces of heathendom were opposed to them with more self-consciousness than before, not only in the life of the people in general, in which witchcraft and in conjunction therewith drunkenness manifested themselves in an especial manner, but also among such as had already been under the influence of the gospel. In these latter circles polygamy is becoming more and more the great obstacle in the way of progress.

The station Kipembabwe remained unoccupied during the year for want of the needful men. Br. and Sr. Buettner, originally called from there to Urambo, were finally stationed at Sikonge, whilst Br. Seibt moved from Sikonge to Urambo. Sikonge is eventually to become the chief station of this Province, on account of its central position. The President and Treasurer of the Mission will reside there. In consequence of this Br. and Sr. G. Stolz



have already moved there from Urambo; likewise, from Ipole, Br. Rapparlé and his family—he is in charge of all the building operations—and Br. and Sr. Brauer, hitherto in Sikonge, took charge of Ipole. Br. and Sr. Loebner have received a call to the Unyamwesi Mission. Pastor Leobner has hitherto been in the service of the Danish State Church.

## ASIA.

### I. WEST HIMALAYA.

“Strengthen and uphold those, who suffer persecution for the sake of the Gospel.” So we pray in our Church Litany, and our converts in this field have need of such intercession. We think, *e. g.*, of former Budhists at Kalatse, who are now marked men because they have turned to Christ, and who have lost their home, their inheritance and their livelihood for His sake. Of a man at Leh, who till quite recently was a Mohammedan, but is now reviled as renegade by his former co-religionists and spit at whenever he appears in the bazaar (main street) of that town. Of the “Pipas” or low-caste people at Poo, oppressed and scorned by their high-caste neighbors, the “Nangpas.” “Ah yes, Christianity will do very well for you, you belong to the religionless class.” It often means very real sacrifice to confess Christ in this Mission field, but the work goes forward, if slowly. We thank God for eight added to His church during the year.

The earthquakes mentioned in our last yearly report have continued at intervals throughout this year, some of them terrifying enough, though none so terrible as the great shock of April 4th, 1905. If only that catastrophe had startled the heathen of those hills out of the self-satisfied indifference engendered by Buddhism, and led them to seek a kingdom that cannot be shaken! Alas, we cannot yet report that this is the case to any great extent. What the heathen did express was rather anger that some their fields had been destroyed by the landslips and that many of them had been driven out of their shattered homes. The longed for awakening to salvation and righteousness must still be believingly prayed for. The missionaries are unitedly waiting on the Lord for this, and the home churches should uphold their faith and expectation. Surely God’s time will come ere long for these Tibetans! For fifty years it has been seed-time up at those heights; may we not soon look for a larger harvest?

One important step during the past year has been the trans-

fer of the Morton grant from our work at Simla to Kalatse in Ladak. Our endeavors to reach the numerous Tibetans, who come down from the great mountains to Simla (7,000 feet above the sea on the foothills), and to influence them by work in their own language, has not succeeded to anything like the degree that we had hoped. They prefer to learn Urdu, and other missionary organizations have long been at work there among those who speak that wide-spread lingua franca of India. For reasons of missionary comity among the rest we prefer to leave this work to them, and strengthen our work in Ladak, where no other Society shares the field.

The health of our missionaries dwelling at those great heights often causes us anxiety, and this has been enhanced this year by the effect of the frequent shocks of earthquakes upon the nerves, especially of the sisters. The scarcity of fuel at Leh is a very serious problem, for the winter winds are piercingly cold at the altitude of 11,500 feet above the sea. The hospital is continuing its useful work for the town and a wide district around it, whilst the special work among women there has been too short-handed.

One effect of the earthquake was a change in the character of the General Mission Conference, as held last year. The missionaries have been wont to meet every third or fourth year for this important gathering at Kyelang, our oldest and central station. But this year our premises at Kyelang were so seriously injured by the great shock in April, that the station could not have accommodated the members of the Conference. Further the bridges were broken down on the route and there were numerous gaps in the mountain paths. The fortnight's journey thither over high passes from North to South would have been doubly difficult and dangerous. As Br. Peter, the Superintendent of this field, had to move from Chini in the south of his province to Leh in the north, he preferred to wait until the route had been repaired in some degree, and to confer on the way with the group of missionaries in each district. Among the results and businesses thus gathered he sent us the brave and urgent request of all the missionaries laboring in this hard field for its zealous prosecution on the part of the Church behind them. For themselves they promise, "We will do what in us lies with God's help." The jubilee year now commenced (Kyelang was founded in 1856) will be busy in the repairs and re-erection of our mission premises at almost every station. May it also see the solid upbuilding of the House of God with living stones gathered from among the Tibetans!

## AUSTRALIA.

## VICTORIA AND NORTH QUEENSLAND.

Ramahyuck, the one remaining station in Victoria, still abides a quiet refuge for some of the pure blacks of that colony. Br. and Sr. Hagenauer are bravely holding out there in spite of advancing years, for it will soon be fifty years since our veteran missionary was called to Australia.

The reserves, on which our North Queensland stations are situated, have been extended so as to form one continuous strip of territory from Mapoon, on the estuary of the Batavia and Ducie Rivers, southward to the mouth of the Archer River, where the new station has now received the name Aurukun. The Richters have a year of pioneer work behind them at this post. It has not been devoid of peril by fevers or the spear of the savage, and they need faithful, continued intercession for their safety and success in the difficult task. Their health has been tried by its conditions and the effective help of a trustworthy assistant is planned for them. The Browns and Br. Hey have also had to suffer a good deal from malarial fever during the year.

It was rather pathetic that, after all their toil and trouble in the building of the new church at Weipa, both Br. and Sr. Brown were too ill to take part in the opening services. But they unselfishly desired that the event so eagerly anticipated by their blacks should not be deferred. The Brn. Hey and Richter had come over for the occasion, and the former had brought from Mapoon his band of native trombonists. So the church was duly dedicated on June 29th. Its erection afforded opportunity for valuable industrial training to the natives, among the rest in brickmaking.

An official visitation of the North Queensland stations was made by the Rev. P. Robertson of Ipswich. He came in commission from the Presbyterian Mission Committees of Australia, took great interest in every phase of the work, and cheered and helped the workers by his wise sympathy and counsels.

Amid quiet progress and uninterrupted missionary and educational activities at Mapoon, the endeavor has been to draw the most reliable converts into responsible co-operation for the good of their countrymen. What Br. Hey wisely aims at is not imitations of European Christianity but good native Christians, growing and developing in a natural way. He has still to combat the old traditions and superstitious, whose influence make them-

selves specially felt when illness or death come to his people. He remarks that with many at Mapoon the first zeal seems to have cooled down. They are tempted to be satisfied with the protection and temporal privileges, which Christianity has brought them in contrast to the cruelties and insecurity of their heathen state, but to stop short of real salvation from sin and self and every evil. Yet he can report decided spiritual progress in his congregation as a whole.

A filial begun about an hour's walk from Mapoon promised well under the leadership of James, a South Sea Islander, who had married a Mapoon girl. But James had to be sent to Aurukun, as a reliable helper, and he died there.

The good fruit of the boarding house work is becoming evident. Some of the elder girls have made christian wives for converts; others are monitors in the day school. These houses for boys and girls have now sixty-four inmates, and until family life of a truly Christian type can promise a God-fearing generation to follow, they will continue to be the most hopeful branch at each station.

That there is ample scope for industrial work at Mapoon also is evident from the fact that the station has now forty-five buildings and three ships to be kept in good repair, to say nothing of new buildings. The latter have included a large new workshop and a bell-tower. The lazily inclined, who shirk work or stay away from the services, will no longer be able to plead that they "did not hear the bell." The three little ships mentioned above are the "Mapoon," the "Minnie" and the "J. G. Ward." The first named is a sailing boat recently presented to the station by a Thursday Island firm. She is used for fishing and fetching wood. The Weipa station received a similar present of a small two-master.

The "Minnie" is a cutter, which conveys freight and passengers for the telegraph and cattle stations in the Gulf of Carpentaria. She did good service, and gratis, for the new Church of England station on the Mitchell River south of Aurukun. Readers who have followed our North Queensland work from the beginning will recognize in the "J. G. Ward" a memorial of its first missionary. This vessel is entirely employed in Mission service. The three provide congenial and constant employment for about twelve of our best young men, and the profits of their working have already contributed to the Mission.





HAPPY HUNTERS LINED UP WITH THE SPOILS OF THE CHASE, ALASKA





## II. SUMMARY FOR THE YEAR.

The Mission Work of the Moravian Church (begun August 21st, 1732) sustained and carried on by the united efforts of its German, English and American branches, is international in character.

The supreme management rests in the hands of the Mission Board which forms a part of the "Directing Board of the Unity." The members of the Mission Board are elected by the representatives of the independent Provinces of the Unity at the General Synods and, in emergencies, by the Unity's Directing Board.

The unity of the Mission Work finds expression also in the fact that the Governing Boards of the independent Provinces act at the same time as Provincial Mission Boards who represent and seek to further the interests of the work within their own Provinces.

Since the year 1884 the "Mission Board of the Evangelical Church of the United Brethren," (Mission-Anstalt der Evangelischen Brüder Unität) possesses the rights of a corporate body, and occupies an important and financially independent position in the Brethren's Unity.

## A. MANAGEMENT OF THE HOME DEPARTMENT, MAY, 1905.

## I.

## THE MISSION BOARD.

*Residence and Post Office: Berthelsdorf, Herrnhut, Saxony.*

The Rt. Rev. Charles Buchner, D. D., Bp.,\* President, Representative of the German Province.

The Rev. John Bau (van Calker), P.,† Vice-President.

Benjamin La Trobe (Harding),\*\*\* Bp., Representative of English Province.

The Rt. Rev. Paul Otto Hennig (Gemuseus), Bp.

The Rt. Rev. John Taylor Hamilton (Beck), D.D., Bp., Representative of the American Province.

## MISSION SECRETARIES.

Leonard Tietzen (Kaesebieter), D.,\*\*\*\* Secretary, Bethelsdorf.

Herman Tietzen (Steffen), D., Registrar, Berthelsdorf.

Herman Gustav Schneider (Roehling), D., Editor of Mission Literature, in Herrnhut.

Theodore Bechler (Wauer), D., Editor of Mission Periodicals in Herrnhut.

Charles Jackson Klesel (Plevy), P., Secretary of Missions in London.

Paul de Schweinitz (Daniel), P., Secretary of Missions in Bethlehem, Pa., U. S. A.

## BOARDS OF MANAGEMENT.

1. *Financial Advisory Board.*

Eugene Diel, merchant in Niesky.

Carl Feldmann, Business Director in Herrnhut.

Daniel Schaerf, member Unity's Directing Board, Herrnhut.

George Schammer, Director, Mis. Financial Office, Herrnhut.

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\* Bp., Bishop. † P. Presbyter. \*\*\*\* D. Deacon. \*\*\* Name of wife.

2. *Mission Financial Office.*

George Oscar Schammer (Linnich), Director.  
 Rudolph Ferdinand Bechler (Aastrup), Cashier.  
 Rudolph Schoett (Baur), Bookkeeper.  
 Rudolph Merian (Barth), Financial Secretary.

3. *Mission Agency in Herrnhut.*

Edward Roy (Richard), Manager.  
 William Illg (Maasberg), Bookkeeper.

4. *Mission Agency in London, E. C., 32 Fetter Lane.*

H. Osborne Essex (Stroud), Manager.  
 ——— Apelt (Boothby), Cashier.  
 Clement Spence (Swift), Bookkeeper.  
 Charles Harvey (Perrett), Bookkeeper.

5. *Mission Agency in U. S. A.*

Paul de Schweinitz, P., in Bethlehem, Pa.  
 James Leinbach in Salem, N. C.

6. *Mission Publication Concern in Herrnhut.*

Theophil Raillard (Schuetz), Manager.

## II.

## PROVINCIAL MISSION BOARDS.

1. *The Provincial Elders' Conference, Berthelsdorf, Herrnhut, Germany.*

The Rev. William Koelbing, President.  
 The Rt. Rev. Paul Dober.  
 The Rev. William Jacky.  
 The Rev. Ernest Reichel.  
 The Rev. Hermann Bauer.  
 The Rev. Daniel Schaerf.  
 The Rev. Ernst Wick.  
 Max Bertram.

2. *The Provincial Elders' Conference, London, England.*

The Rt. Rev. J. Herbert Edwards, President.  
 The Rev. John M. Wilson.  
 The Rev. Robert Elliott.

3. *The Provincial Elders' Conference, North, Bethlehem, Pennsylvania.*

The Rt. Rev. J. Mortimer Levering, President.  
The Rev. Morris W. Leibert, D. D.  
The Rev. Paul de Schweinitz.

4. *The Provincial Elders' Conference, South, Salem, N. C.*

The Rt. Rev. Edward Rondthaler, D. D., President.  
The Rev. James Hall.  
John Fries.

These four Provincial Boards together with the Mission Board, constitute the Directing Board of the Unity.

MISSION AGENTS.

All Ministers, Missionaries and Diaspora Workers of the Moravian Church, holding office by appointment of Provincial Elders' Conference.

III

AUXILIARY MISSIONARY SOCIETIES.

The more important of these organizations are the following:

1. *Society for the Furtherance of the Gospel (S. F. G.) in London, founded 1741.*

President, John Herbert Edwards, Bp., London.

2. *Society for Propagating the Gospel, (S. P. G.) in Bethlehem, U. S. A., founded 1787.*

President, J. Mortimer Levering, Bp., Bethlehem, Pa.

3. *Mission Society in Zeist, Holland, founded 1793.*

President, the Minister of the Moravian Congregation in Zeist.

4. *London Association in Aid of Moravian Missions, founded 1817.*

President, Sir Thomas Fowell, Buxton.

5. *North Schleswig Mission Society, Christiansfeld, Denmark, founded 1843.*

6. *Mite Society, mainly in Germany, founded 1877.*

Treasurer, Rev. H. Wied, Herrnhut.



## IV.

## TRAINING INSTITUTIONS FOR MISSIONARIES.

1. *Mission Training Institution in Niesky, Prussia, Upper Lusatia, founded 1869.*

Hermann Kluge (Raethling), D., Director. Adolph Schulze, Tutor. 3 Classes.

2. *Preparatory Training Institution for Missionaries in Ebersdorf, Reuss, J. L., formerly in Koenigsfeld, founded 1892.*

Jonathan Kertsen (van Calker), P., Director. Paul Tuerpitz (Alte), Tutor. 3 Classes.

3. *The Mission College in Bristol, England.*

Arthur Heath (Townsend), D., Director.

4. *The Theological Seminaries at Gnadenfeld, Germany, at Fairfield, England, and at Bethlehem, Pennsylvania, prepare theologically trained missionaries for service, of whom there are at this time above 40 in the field.*

## V.

## BOARDING SCHOOLS FOR MISSIONARIES' CHILDREN.

1. *Boarding School for Boys at Kleinwelka, Bautzen, Saxony, founded 1776, with Preparatory School for Younger Children.*

Frederick Weiler (von Rath), P., Director. Herman Hochstein, D., Co-director. Otto Eckhardt (Walter) Curator. 10 Teachers. 70 Pupils.

2. *Boarding School for Girls, at Kleinwelka, Bautzen, Saxony, founded 1779.*

Edward Burkhardt (Erxleben), D., Director. Marie Roeper, Matron. 15 Teachers. 70 Pupils.

3. *The Boarding Schools of the Church in England and America afford educational privileges for the children of Missionaries sent out by those Provinces.*

## B. MISSION FIELDS AND MISSIONARIES.

## I. AMERICA.

## I. NORTH AMERICA.

## LABRADOR (1771.)

Mail may be sent from April to September, addressed:  
Hopedale, Labrador, via England or New Foundland.

KILLINEK. 1904, (7). \*

Walter Perrett, (Ridgway), P., 1902.

RAMA, 1871, (73).

Paul Schmidt, (Rinderknecht), D., 1897.

Carl Filschke. (Rinderknecht), D., Lay Missionary, 1897.

HEBRON, 1830, (183).

Frederick Gericke, (Langerfeld), D., 1896.

Ernst Bohlmann. (Herzog), D., Lay Missionary, 1892.

OKAK, 1776. (326).

Henry Simon, (Gaertner), P., 1888.

William Merten, (Hillberg), D., 1898.

Samuel Hutton, M, D., (Swindell), Medical Missionary,  
1902.

Walter Hilbig, Lay Missionary. 1903.

Susy Francis, Deaconess, 1905.

NAIN, 1771. (298).

Albert Martin, (Oelmann), Bp., Superintendent, 1887.

Christian Schmidt, (Bass), D., Business Manager. 1890.

Berthold Lenz, (Jannasch), D., Lay Missionary, 1899.

Edmund Heath, Lay Missionary, 1905.

HOPEDALE. 1782. (223).

Paul Hettasch. (Koch), D., 1897.

Andrew Asboe, (Zippel), P., 1886.

John Goleby, Lay Missionary, 1893.

MAKKOVIK, 1896. (142).

Squire Townley, (Ridgway), D., 1890.

ON FURLOUGH: Siegmund Waldmann, (Besdo), P., 1891.

CALLED:

Michael Merklein, 1906.

Ernst Payne, Lay Missionary, 1906.

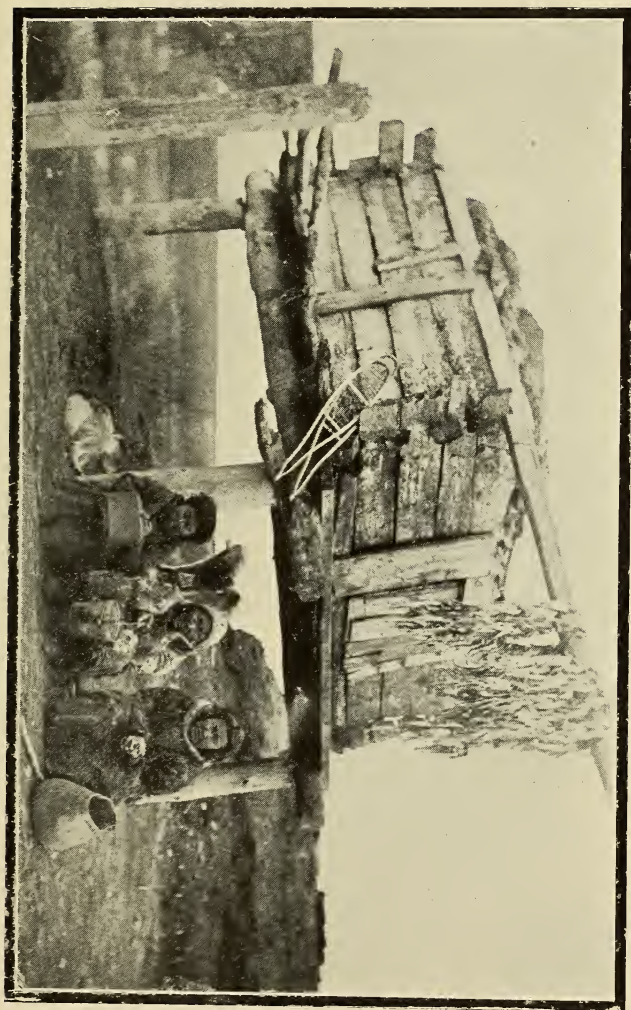
Elizabeth Barz, 1906.

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\*Date after Station indicates year when founded.

Figures in parentheses indicate membership.

Date after missionary indicates year of entrance into service.



ESKIMO STOREHOUSE, ALASKA.



## ALASKA (1885).

Mail should be addressed: Bethel, Ogavik, or Quinhagak, Moravian Mission, Kuskokwim, Alaska, via Valdez; in winter via Valdez-Tanana.

BETHEL, 1885. (70.)

Adolf Stecker (Pietschmann). P., Superintendent, 1884.

Benjamin Helmich (Lichty). D., 1893.

Joseph Weinlick, (Irion). D., 1898.

OGAVIK, 1892. (60.)

John Hinz (Hensel), D., 1894.

QUINHAGAK, 1903. (119.)

John Schoechert (Lebus), D., 1889.

CARMEL, 1887. (85.) Discontinued. August, 1906.

Paul Zucher (Arnstadt), D., 1887.

## SOUTHERN CALIFORNIA (1890.)

POTRERO, 1890. (74.) Banning P. O., California.

William Weinland (Yost), P., Superintendent, 1885.

MARTINEZ, 1896. (112.) Mecca P. O., California.

Robert Staveley (Patterson). P., 1902.

David J. Woosley, (Hirst), P., 1896.

RINCON, 1902. (2.) Valley Center P. O., California.

## II. THE WEST INDIES.

## WESTERN PROVINCE—JAMAICA (1754.)

THE WESTERN PROVINCIAL ELDERS' CONFERENCE.—Frank Wilde, in Bethabara, P., Chairman; Samuel Clayton Ashton, in Bethlehem, P., Treasurer; August Westphal, in Fairfield, Bp., Secretary.

FAIRFIELD, 1823. (1270.) Spur Tree P. O.

August Westphal (Romig), Bp., 1892.

EDEN, 1816. (604.) Balaclava P. O.

\*William Morris (Cambridge), P., 1891.

CARMEL, 1827. (1592.) New Market P. O.

George Henry Lopp (Oehler), P., 1894.

DOBER, 1882. (298.) Black River P. O.

\*Henry Cambridge, Assistant, 1891.

BETHLEHEM, 1833. (541.) Malvern P. O.

Samuel Clayton Ashton (Boyd), P., also Director of the Female Teachers' Training Institution, 1888.

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\*—Asterisk before a name designates person as a Native.



- FULNECK, 1830. (957.) Middle Quarters P. O.  
 \*James Richard Gale (Tomlinson), P. 1893.
- CARISBROOK, 1885. (290.) Lacovia P. O.  
 \*James Black, Assistant, 1905.
- NAZARETH, 1838. (772.) Mile Gully P. O.  
 Ernest J. Harvey (Batt), P., 1887.
- BEAUFORT, 1834. (661.) Darliston P. O.  
 Frederick Weiss (Beck), P., 1897.
- SALEM, (New Hope), 1838. (811.) Bluefields P. O.  
 Walter Hark (Carey), P., 1898.
- LITITZ, 1839. (1169.) Watson's Hill P. O.  
 \*James Carnegie (de Pass), P., 1893.
- BETHANY, 1835. (659.) Mile Gully P. O.  
 Samuel Allen (Walser), P., 1899.
- MIZPAH, 1866. (750.) Walderston P. O.  
 Luke Bodfish (Flawn), D., 1904.
- MORAVIA, 1885. (535.) Christiania P. O.  
 \*Fred. Smith (Fisher), P., 1870.
- BROADLEAF, 1885. (293.) Porus P. O.  
 \*Archibald Clarke (Simmonds), D., 1885
- BETHABARA, 1840. (766.) Newport P. O.  
 Frank Plant Wilde (Wolle), P., 1882.
- SPRINGFIELD, 1848. (1375.) Springfield P. O.  
 Joseph Craig (Harvey), P., 1895.
- KINGSTON, 1892. (342.) 23 Hanover Street.  
 Jonathan Reinke (Caffrey), P., 1881.

## EASTERN PROVINCE.

Mail may be addressed to any Station on these islands.  
 indicating West Indies.

THE EASTERN PROVINCIAL ELDERS' CONFERENCE.—Edwin Carpenter Greider, in St. Thomas, Bp., Chairman; Augustus B. Romig, in Nisky, St. Thomas, P., Treasurer; Paul Bartels, in Friedensfeld, St. Croix, P., Secretary.

## ST. THOMAS (1732) AND ST. JAN (1754.)

ST. THOMAS, TOWN, 1843. (800.) NEW HERRNHUT, 1738. (174.)  
 Edwin Carpenter Greider (Reinecke), Bp., Superintendent  
 and Warden, 1882.

\*Henry Shouten, Assistant Missionary in New Herrnhut, 1905

NISKY, 1771. (500.)

Augustus B. Romig, P., 1884.

EMMAUS, ST. JAN. 1782. (427.)

Edward Foster (Buckley), D., 1881.

#### ST. CROIX (1740.)

FRIEDENSTHAL, 1755. (983.)

William Allen, P., 1894.

FRIEDENSBERG, 1771. (652.)

Paul Shultz (Pfautz), D., 1899.

FRIEDENSFELD, 1805. (708.)

Paul Bartels (Grau), P., Superintendent and Warden, 1889.

#### ST. KITTS (1777.)

BETHESDA, 1820. (894.)

Matthew Wolter (Ocker), P., 1893.

BASSETTERE, 1777. (537.)

Reinhard Klesel (Winckler), P., Superintendent and Warden, 1888.

ESTRIDGE, 1845. (450.)

\*James Ross (Sill), P., 1889.

BETHEL, 1832. (230.)

\*John W. Roberts (Grimes), P., 1861.

#### ANTIGUA (1756.)

ST. JOHNS, 1761. (1560.)

John Weiss (Mellowes), P., Superintendent; Director of the Female Teachers' Training School at St. Johns, 1896.

\*Randolph Buckley, Tutor, 1901.

BUXTON GROVE, 1900.

Clarence E. Romig (Young), P., Director of the Theological Seminary, 1903.

\*Henry Pilgrim, Tutor, 1905.

GREENBAY, 1848. (816.)

\*Charles Martin, D., 1897.

GRACEHILL, 1782. (1525.)

William Tindale (Schick), P., Warden, 1898.

\*E. George Assistant Missionary in Cana.

GRACEBAY, 1797. (309.)

Served from Cedarhall.

CEDARHALL, 1822. (933.)

\*Oliver Oscar Haynes (Carrington), P., 1892.

LEBANON, 1817. (825.)

\*Joseph Christopher (Thompson), D., 1893.

GRACEFIELD, 1840. (372.)

\*A. T. King. Assistant Missionary.

#### BARBADOS (1765.)

SHARON, 1795. (1102.)

\*Simon Syivanus Southwell (Whitefield), P., 1885.

BRIDGETOWN, 1836. (1490.)

Clement T. Oehler (Cullen), P., Superintendent and Warden, 1885.

\*J. Sargeant, Assistant Missionary in Gracehill.

MOUNT TABOR, 1826. (700.)

\*Alexander Pilgrim (Moore), P, 1876.

CLIFTONHILL, 1841. (352.)

\*J. Carrington, Assistant Missionary.

#### TOBAGO (1790, RECOMMENCED 1827.)

MONTGOMERY, 1827. (1557.)

Samuel Richard (Beck), 1897.

Arthur Hutton, 1905.

MORIAH, 1842. (1603.)

Theodore L. Clemens (Mercer), P., Superintendent and Warden, 1886.

BETHESDA, 1878. (181.)

\*W. Mansfield Williams, Assistant Missionary, 1902.

#### TRINIDAD (1890.)

PORT OF SPAIN. 1892. (300.)

Marc Richard (Schordan), P., Superintendent and Warden, 1890.

Edwin Heath, D., Secretary, 1904.

\*E. G. Lewis Assistant Missionary in Manantial, 1903.

## III. CENTRAL AMERICA.

Mail may be addressed to Bluefields, Nicaragua, with exception of Stations otherwise indicated.

## NICARAGUA (1849.)

## BLUEFIELDS—OLDBANK, 1849. (1283.)

Leonard Reichel, (Bourquin), P., Superintendent, 1891.  
 Theophilus Martin (Romig), D., 1897, Warden.  
 Paul Colditz (Schlosser), D., 1889.  
 Isaac Vega, (Killins), D., 1902.  
 \*Samuel Morris (Moore), D., 1900.

## RAMA CAY, 1858. (171.)

Felix Weinstein (Vogt), 1891.

## MAGDALA, 1855. (315.)

Herman Berckenhagen (Schuler), Bp., 1881.

## TASBAPAUNI, 1864. (189.)

\*John Palmer, Assistant Missionary, 1893.

## SHARON, 1883. (156.)

Franz Schramm (Anschuetz). D., 1899.

## KARAWALA, 1896. (153.)

\*Jacob Lewis (Holdt), D., 1886.

## QUAMWATLA, 1884. (472.)

\*Newton Wilson, Assistant Missionary, 1899.

## EPHRATA, 1860. (192.)

Theodore Reinke (Small), D., 1904.

## KUKALLAYA, 1871. (255.)

\*John Fisher (Clarke), D., 1893.

## KARATA, 1875. (309.)

George R. Heath (Mellowes), D., 1901.

## YULU, 1884. (441.)

Frederick Zollhoefer (Dinesen), D., 1898.

## TWAPPI, 1886. (385.)

Karl Kahlhoefer (Wendlin), D., 1902.

## DAKURA, 1893. (839.) Cabo Gracias a Dios, Nicaragua.

Frederick Kern, (Hettasch), D., 1889.

## SANDY BAY, 1896. (463.) \*Cabo Gracias a Dios, Nicaragua.

Guido Grossman (Peper), D., 1899.

## CABO GRACIAS, 1900. (36.) Cabo Gracias a Dios, Nicaragua.

Ernst Gebhardt (Leupold), P., 1888.

WASLA, 1896. (298.)

\*Benjamin Garth (Temple), D., 1884.

ON FURLOUGH:

Herman Beck, Schuetz, D., 1891.

Henry Schubert (Van Calker). D., 1894.

#### IV. SOUTH AMERICA.

DEMERARA, BRITISH GUIANA (1878).

Mail may be addressed to either Station.

QUEENSTOWN. (GEORGETOWN), 1903. (172.)

\*John Dingwall (Denton), P., 1890.

GRAHAMS HALL. 1878. (462.)

\*Charles Francis, D., 1903.

SURINAM, DUTCH GUIANA (1735.)

Mail may be addressed direct to Missionaries in Paramaribo, or to Missionaries at the other Stations, per C. Kersten & Co., Paramaribo.

THE PROVINCIAL ELDERS' CONFERENCE.—Frederick Staehelin, Bp., President; Adolf Schaerf, Richard Voullaire, Gustav Stoltz, Theophilus Hellstroem, Gottfried Freytag, Ernst Eckardt.

#### A.

THE MANAGEMENT OF SPIRITUAL AFFAIRS.

Frederick Staehelin. (Marx m. n. Weiss), Bp., President, 1881.

Paul Schmiededecke, (Rinderknecht), D., Warden pro. tem., 1894.

Richard Voullaire (Voullaire), P., Vice President and Director of Schools 1891.

Theodore Wenzel (Zimmermann), D., Coolie Mission, 1899.  
Theodore Mueller, D., Director of the Theological Seminary and Co-pastor of Third Town Church, 1901.

#### B.

THE MANAGEMENT OF BUSINESS AFFAIRS.

Alfred Beck (Riis), Business Manager, 1891.

Adolf Glitsch (Raatz), Store Manager, 1900.



Adolph Voland (Volland), Builder, 1897.  
 William Demelt (Menze), D., Baker, 1890.  
 Ernst Enkelman (Renkewitz), D., 1894.  
 Gerhard Richter (Fortgens), Assistant Builder, 1899.  
 Max Volland (Holland), Manager of Filial in Saramacca  
 Street, 1904.  
 Fritz Jung (Wehle), Manager of Filial in Totnes, 1904.  
 William Hasewinkel, 1906.

PARAMARIBO, First Town Church, Steenbakkerij Street, 1778. (7381  
 including the Second and the Third Town Church.)

Theophilus Hellstroem (Steinmann), P., Pastor, 1896.  
 \*Cornelius Blijd (Puffijk), Co-Pastor, 1900.  
 Carl Frowein (Merian), D., Director of the Boys' School,  
 1901.  
 Henry Bernhard (Renkewitz), D., City Missionary, 1904.  
 \*Alexander Einaar, Assistant Missionary, 1901.  
 Rudolf Arnstadt (Staude), Warden's Assistant, 1902.  
 Adolf Buerkner (Muecke), Manager's Assistant, 1900.  
 Martin Lienk, Young Men's Chaplain, 1904.  
 John Claussen, 1904.  
 Emmy Berthold, Teacher, 1889.

SECOND TOWN CHURCH—SARAMACCA STREET..

Ernst Eckhardt (Hautz), P., 1890.

THIRD TOWN CHURCH—GRAVEN STREET.

Henry Barth (Krueger), D., 1904.

RUST EN VREDE, (Fourth Town Church), 1882. (2959.)

Gustav Stolz (Kuehn), P., 1877.  
 \*Isaac Plet, Assistant Missionary, 1903.

WANICA (Fifth Town Church), 1886. (2609.)

Gottfried Freytag (Kunz), P., 1888.  
 \*Lucas Muringen, Assistant Missionary, 1900.

COMBE (Sixth Town Church), 1858. (1084.)

Frederick Gaertner (Christophersen), D., 1895.

SHARON (Seventh Town Church), 1843. (843.)

Harm Sink (Erfkamp), D., 1889.  
 Samuel Prellwitz (Beck), Business Manager, 1895  
 Walter Feldmann, 1906.

ALBINA, 1894. (194.)

Frederick Kuhnt (Klitzke), D., 1902.

NIEUW AMSTERDAM, LOWER SURINAM DISTRICT, 1899. (317.)

Franz Langerfeld (Adam), D., 1901.  
 \*William Rust, Assistant Missionary, 1904.

HECHT EN STERK, 1856. (635.)

Henry Pawel (Haller), D., 1896.

DOMBURG, 1891. (779.) and the UPPER SURINAM DISTRICT.

Paul Hellstroem (Irion), D., 1896.

GROOT CHATILLON (Leper Colony, Bethesda), 1898. (45.)

Henry Weiss (Koch), D., 1897.

Philippine Stuhlfauth. Deaconess, 1898.

Martha Stern, Deaconess, 1900.

Christiane West, Deaconess, 1900.

Huida Wuensche, 1904.

Martha Heiser, Deaconess, 1905.

CHARLOTTENBURG. 1835. (1306.) and COTTICA DISTRICT.

Paul Wehle (Hasting), P., 1880.

\*Moses Nijmann, Assistant Missionary, 1903.

POTRIBO, 1896, and COMMEWIJNE DISTRICT, (725.)

Henry Scholze (Gerhardt), P., 1888.

BERSABA, 1858, and PARA DISTRICT. (1542.)

William Zuch, 1890.

GRONINGEN, 1894. (1473.) and SARAMACCA DISTRICT.

William Kersten (Hasewinkel), D., 1896.

SALEM, 1840. (828.)

Louis Shuetz (Jensen), D., 1893.

WATERLOO. 1859. (532.)

Otto Staude (Kronbach), D., 1897.

NIEUW-NICKERIE, 1886. (798.)

Otto Peuker (Oelmann). 1888.

BERG EN DAL (UPPER SURINAM), 1870. (302.)

\*Marius Schelts, D., 1900.

\*Samuel Treu, Assistant in Ganzee, 1889. (413.)

\*Christoffel Drakenstein, Assistant in Nieuw Aurora, 1901.

MARIPASTOON, 1892. (561.) served from Paramaribo by \*Adolf Jensen, D., 1902.

\*John Hiewat, Assistant in Quattahede, 1904.

ON FURLOUGH:

Adolph Schaerf (Schneider), P., 1880.

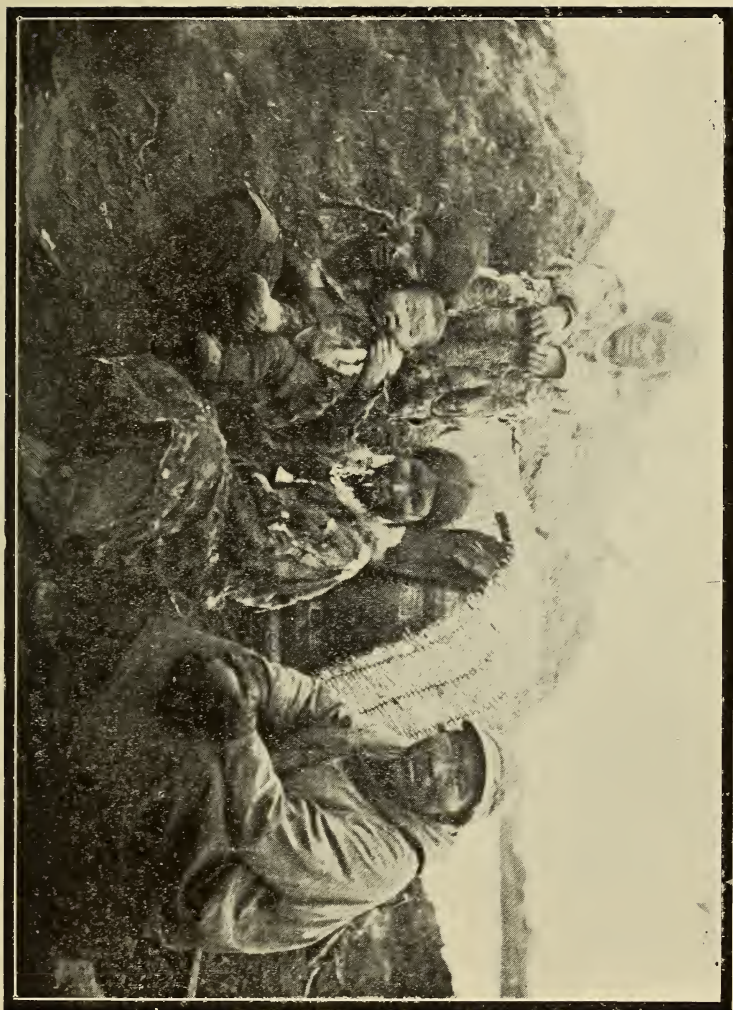
August Muelier (Bullinger), P., 1889.

Adolph Horschig (Weidenmueller), D., 1897.

John Hettasch (Kern) D., 1892.

Siegfried Beck, 1906.

ENCAMPED ON THE TUNDRA, ALASKA.





## CALLED:

Herman Bielke, 1905.  
 John Vogt, 1906.  
 Gerhard Krueger, 1906.  
 Albin Lehman, 1906.  
 Hermine Schmidt, 1906.

## II. AFRICA.

## SOUTH AFRICA—WESTERN PROVINCE.

Commenced 1736, recommenced 1792.

THE PROVINCIAL ELDERS' CONFERENCE.—Christian Wolter  
 President; Gustav Wedeman Theophil Nitschmann, Samuel Will.

GNADENTHAL 1792. (2998.) P. O. Caledon, Cape Colony.

Gustav Wedeman (Drexler), P., Warden of Gnadeuthal,  
 1877.

Theophil Nitschmann (Hoberg), P., Pastor of Gnadenenthal,  
 1898.

Alexander von Dewitz (Groche), D., Director of the  
 Training School, 1903.

Herman Bau (Baur), D., President's Assistant, 1890.

Rudolf Schmidt (Schmitt), D., 1901. Warden's Assistant.

John Rapparlie, Lay Missionary, 1903.

William Linder (Francke), Lay Missionary, 1904.

\*Ernst Dietrich, Assistant Missionary, 1899.

\*Frederick Baalie, Assistant Missionary, 1903.

Louisa Hanna, Principal of Schools, 1903.

ELIM, 1824. (1648.) P. O. Napier, Cape Colony.

Richard Marx (Keil), P., 1893.

Francis Chleboun (Nesemann), D., 1893.

Samuel Will (Mueller), Business Manager, 1892.

CAPETOWN 1884. (503.) Ashley Street.

Herman Birnbaum (Ledoux, m. n. Redslob), D., 1897.

\*Ezekiel Pfeiffer, Assistant Missionary, 1901.

\*Joshua Jonker, D., Assistant Missionary, 1897.

PELLA, 1871. (686.)

\*Rudolf Baalie (Gelderbloem), D., 1899.

MAMRE, 1808. (1607.) via Kalabas Kraal, Cape Colony.

Karl Schreve (Marx), P., 1892.

\*Isaac Uys, D., 1880.

Paul Brindeau (Walther), Lay Missionary, 1900.



WITTEWATER, 1859. (306.) Piquetberg, Cape Colony.

Emil Poiet (Ledoux), D., 1892.

John Leonhardt (Bourquin), Lay Missionary, 1900.

\*Frederick Adams, Assistant Missionary, 1899.

GOEDVERWACHT, 1889. (744.) Piquetberg, Cape Colony.

August Wagner (Schaerf), P., 1870.

CLARKSON, 1839. (392.) via Jagersbosh, Cape Colony.

William Zimmermann (Heinrich), P., 1872.

WITTEKLEIBOSCH, 1869. (190.) Humansdorp, Cape Colony.

Theodore Schreve (Larsen), P., 1887.

PORT ELIZABETH, 1898. (107.) Mount Street.

Karl Guenther (Schaerf), D., 1876.

SEAVIEW, 1903. (110.) near Port Elizabeth, Cape Colony.

Ernst Schuetz (Spiesecke), D., 1890.

ENON, 1818. (462.) Coerney, Port Elizabeth, Cape Colony.

Frederick Rauh (Baur), D., 1885.

ON FURLOUGH:

Ernst Lemmerz (Keil), P., 1888.

Paul Mosel (Kuecherer), D., 1892.

Ernst Schaaf (Schwarz), D., 1885.

Christian Woeter (Aastrup), P., President and Warden of Province, 1894.

#### SOUTH AFRICA—EASTERN PROVINCE.

SHILOH, 1828. (696.) Whittlesea P. O. via Queenstown, Cape Colony.

Emil Sonnenberg (Schuetz), P., Warden at Shiloh, 1889.

Philip Hickel (Haugk), D., 1898.

Ehrhard Wetzel (Buerkner) Lay Missionary, 1903

\*Paul Mgumi, Assistant Missionary, 1903.

ENGOTINI, 1859. (272.) Whittlesea P. O. via Queenstown, Cape Colony.

Albert Schaerf (Schuetz), D., 1885.

GOSHEN, 1856. (343.) Cathcart P. O., Cape Colony.

Ernst Marx (Haller), D., 1893.

BAZIYA, 1863. (431.) via Cala Engcobo Tembuland, Cape Colony.

August Clemens (Weiz), D., 1892.

William Hartman L. (Zimmermann), D., 1902.

TABASE, 1873. (268.) via Umtata, Tembuland and Cape Colony.

Ernst van Calker (Werner), Bp., Superintendent of the Province and Warden, 1889.

\*Benjamin Mazwi, Assistant. 1897.

TINANA, 1875. (639.) P. O. Far View, via Maclear, East Griqualand, Cape Colony.

Ludwig Marx (Bosshardt), P., 1883.

XXOTSHANE, 1905. (316.)

\*William Mazwi (Makunga).

EZINCUKA, 1881. (808.) For View, via Maclear, East Griqualand, Cape Colony.

BETHESDA, 1877. (1106.) Kenegha Drift P. O. via Mt. Fletcher, Cape Colony.

Frederick Mueller (Aastrup), D., 1902.

\* Adam Lutumbu. Assistant, 1901.

ELUKOLWENI, 1875. (1025.) Kenegha Drift P. O. via Mt. Fletcher, Cape Colony.

\*Peter Mazwi, (Dywili), D., 1895.

MYENYANE, 1888. (156.) Cedarville P. O. near Matatiele, East Griqualand, Cape Colony.

Ernst Asboe (Marx), P., 1890.

Rudolph Baur (Keil), D., Director of Training School, 1899.

Samuel Steinmann, (Grasse), D., Tutor in Training School 1893.

Eugene Baudert, Tutor in Training School, 1902.

Conrad Schmidt, Lay Missionary, 1904.

EN ROUTE:

Paul Moths (Ledoux), D., 1898.

#### GERMAN EAST AFRICA.

##### NYASA (1890.)

Mail may be addressed to Missionaries at Stations, Langenburg, German East Africa.

THE PROVINCIAL ELDERS' CONFERENCE.—Theodore Meyer, **President**; John Kretschmer, Traugott Bachmann.

RUNGWE, 1891. (123.)

Theodore Meyer (Kunick), P., Superintendent and Warden, 1890.

John Zickmantel, D., 1897.

Edward Klautsch, (Lange), D., 1902.

Emil Boehme, Lay Missionary, 1900.

RUTENGANIO, 1894. (54.)

John Kretschmer (Wicke), D., 1892.

Ferdinand Jansa (Jung), D., Business Manager, 1899.

Adolf Stoltz, Lay Missionary, 1897.

Gustav Adami, Lay Missionary, 1903.

IPIANA, 1894. (29.) Vacant.

UTENGULE, 1895. (83.)

Alfred Kruppa (Binder), D., 1901.

MBOZI (Nika), 1900. (122.)

Traugott Bachmann (Kuenzel), D., 1892.

ISOKO (Bundali), 1900. (23.)

William Zeeb (Peper), D., 1898.

ON FURLOUGH:

John Haefner (Wagner, m.n., Schmidt), D., 1890.

EN ROUTE:

John Kootz (Kretschmer), P., 1894.

Otto Giersch (Seiler), D., 1905.

Elizabeth Hartman.

CALLED:

Carl Noak.

Paul Uhlmann.

### UNYAMWESI (1897).

Mail should be addressed as indicated below:

KILIMANI, 1890. (0.) P. O. Kilimani-Urambo, German East Africa.

August Seibt (Scholze), D., 1904.

KITUNDA, 1901. (4.) P. O. Kitunda-Kiwere, Kilimatinde, German East Africa.

Rudolf Stern (Binder), P., Superintendent of Province, 1893.

William Hartmann, II. (Petermann), D., 1903.

Ernst Pagels, D., 1904.

SIKONGE, 1902. (1.) P. O. Sikonge-Ngulu, Tabora, German East Africa.

Gerhard Stoltz (Arnstadt), Lay Missionary, 1901.

Cari Buettner (Kohsmund), D., 1903.

Henry Rapparlé (Meili), Lay Missionary, 1900.

Gustav Neumann, Lay Missionary, 1904.

IPOLE, 1903. (0.) P. O. Ipole-Ugunda, Tabora, German East Africa.

KIPEMBABWE, 1904. (0.)

EN ROUTE:

Mads Hans Loebner (Pedersen), D., 1905.

Ida Zierfuss.

### III. ASIA.

WESTERN HIMALAYA (NORTH INDIA), 1853.

Mail should be addressed as indicated below:

KYELANG, in Lahoul, 1856. (20.) Kangra-District, Panjab, via Kul-lu, North India.

Samuel Ribbach (Meyer), Warden of the Province, 1892.

Herman Kunick (Miles), D., 1904.

- LEH, in Kashmir, 1885. (50.) Ladak via Kashmir, North India.  
 Frederick Peter (Redslob), P., Superintendent of the  
 Province, 1889.  
 Ernest Shawe (Bass), D., M.D., Medical Missionary, 1869.  
 Herman Marx (Lincke), D., 1903.  
 Selma Nordheim, Zenana Work, 1903.
- KALATSE, in Kashmir, 1899. (8.) Ladak via Kashmir, North India.  
 Hermann Francke (Weiz), D., 1895.
- POO, in Bashar, 1865. (50.) Bashar State via Simla, North India.  
 Reinhold Schnabel (Adam), P., 1895.
- CHINA in Bashar, 1900. (0.) Bashar State, via Simla, Panjab, North  
 India.  
 Julius Bruske (Schulz), P., 1894.
- ON FURLOUGH:  
 Gerhard Hettasch (Marx), D., 1900.
- CALLED:  
 Sebastian Schmidt, 1905.  
 Elizabeth Schuster, 1906.

#### IV. AUSTRALIA.

##### VICTORIA (1849.)

Mail should be addressed via Sale, Gippsland, Victoria, Australia.

- RAMAHYUK. In Gippsland, 1862. (34.)  
 August Hagenauer (Knobloch), D., 1857.

##### NORTH QUEENSLAND (1890.)

- MAPOON, 1891. (41.) Mail via Thursday Island.  
 Nicholas Hey (Barnes), D., Superintendent of Province,  
 1891.  
 Mathilde Ward (Barnes), Assistant Missionary, 1891.
- WEIPA, 1898. (7.) Mail per Mein, via Cooktown.  
 Edwin Brown (Shick), D., 1895.
- AURUKUN, 1904. (0.) Mail per Mein, via Cooktown.  
 Arthur Richter (Arnstadt) D., 1902.

SUMMARY OF THE NUMBER OF PERSONS IN THE  
MISSION SERVICE, 1906.

CALLED:

27 Persons (20 Brethren and 7 Sisters.)

RETIRED:

17 Persons (10 Brethren and 7 Sisters.)

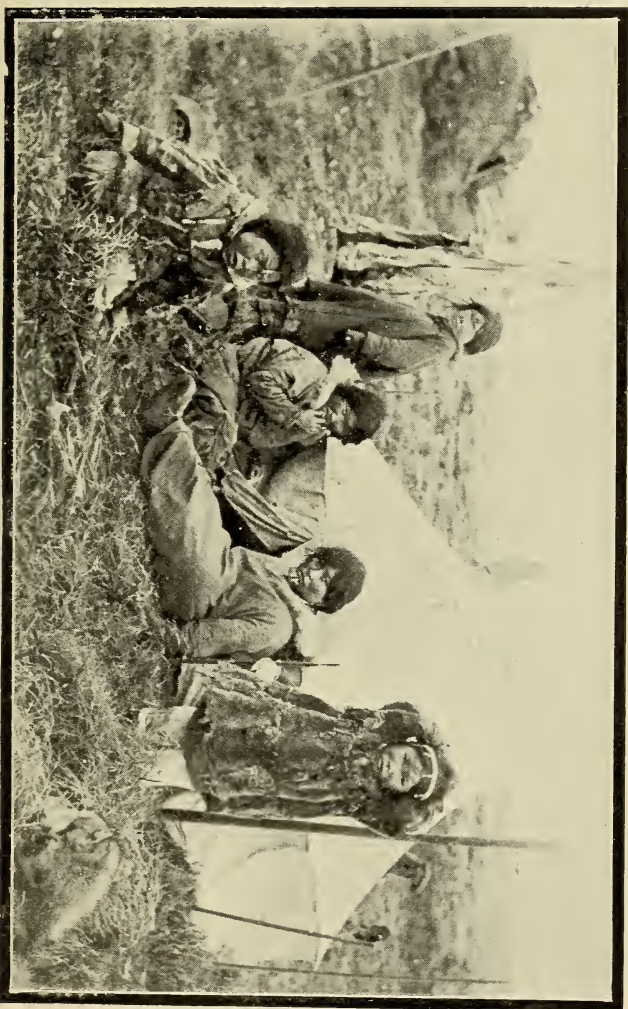
DEPARTED:

1 Brother and 2 Sisters.

TOTAL:

470 Missionaries (259 Brethren and 211 Sisters.) 7 Persons more than last year.





CHILDREN CAMPING OUT, ALASKA.



## C. STATISTICAL TABLES.

1. STATISTICS OF THE MISSIONARIES ENGAGED IN THE SERVICE  
MAY, 1905.

MISSION PROVINCES.	Stations.	Out stations.	European and American Missionaries.					Native Missionaries.				Native Helpers.				Total of Missionaries and Helpers.
			Ordained Brethren.	Unordained Brethren.	Missionaries Wives.	Unmarried Sisters.	Sisters about to be married to Missionaries.	Ordained Native Brethren.	Their Wives.	Unordained Native Brethren.	Total of Missionaries.	Brethren who hold Meetings (Evangelists).	Native Helpers (Male).	Native Helpers (Female).	Total.	
1. Labrador . . . . .	7	..	14	6	15	1	1	37	..	..	37	..	19	21	40	77
2. Alaska . . . . .	4	3	6	..	6	..	..	12	..	..	12	7	5	..	12	24
3. North American Indians (California) . . . . .	3	..	3	..	3	..	..	6	..	..	6	..	..	1	1	7
4. Jamaica . . . . .	18	14	..	..	11	..	..	22	5	2	12	17	177	130	324	358
5. West Indies (Eastern Province) . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
St. Thomas and St. Jan. . . . .	4	1	2	..	1	..	..	3	1	1	3	8	16	26	50	56
St. Croix . . . . .	3	1	3	..	2	..	..	5	..	..	5	3	23	24	50	55
St. Kitts . . . . .	3	..	1	..	2	..	..	4	2	..	4	13	39	30	82	90
Antigua . . . . .	4	..	3	..	3	..	..	6	3	4	9	10	47	48	105	120
Barbados . . . . .	4	2	3	..	1	..	..	2	2	2	6	17	30	21	68	76
Tobago . . . . .	3	4	3	1	2	..	..	5	..	1	6	9	25	24	58	64
Trinidad . . . . .	1	2	..	..	1	..	..	3	..	1	1	4	7	8	23	27
6. Nicaragua (Moskito) . . . . .	16	1	15	..	16	..	..	32	4	2	10	42	68	28	100	142
7. Denzara . . . . .	2	1	..	..	..	..	2	..	..	3	3	9	7	14	30	33
8. Surinam . . . . .	19	30	42	32	18	39	6	97	2	1	12	109	30	163	368	477
9. South Africa (West) . . . . .	12	2	19	20	5	24	1	50	3	1	4	58	20	111	112	243
10. " (East) . . . . .	11	34	56	14	3	16	..	33	2	3	7	40	85	45	105	235
11. East Central Africa (Nyasa) . . . . .	6	..	303	11	5	11	..	28	..	..	..	28	22	13	5	40
12. " (Uyamwesi) . . . . .	5	7	3	7	8	8	1	19	..	..	..	19	1	..	..	1
13. West Himalaya . . . . .	5	1	..	9	1	9	2	21	..	..	..	21	3	5	..	20
14. Australia (Victoria) . . . . .	1	..	..	1	..	..	..	2	..	..	..	2	..	..	..	2
15. " N. (Queensland) . . . . .	3	..	3	..	3	1	..	7	..	..	..	7	..	..	..	7
	139	106	462	162	42	174	11	394	26	21	76	470	804	760	1838	2308

\* Including 42 Theologians, 2 Doctors, 28 Tradesmen, 7 Artisans, 6 Deaconesses, and 2 Sisters for the Zenana Mission.



3. STATISTICS OF THE SCHOOLS IN THE MISSION PROVINCES,  
DECEMBER 31, 1905.

MISSION PROVINCES.	Day Schools.										Sunday Schools.										Training Schools.							
	Christian.				Heathen.		Total.	*Teachers (Male)	Teachers (Female).	Monitors.	Total.	At the Stations.	At the Out-stations.	Boys.	Girls.	Adults.	Total.	Teachers (Male).	†Teachers (Female).	Total.	Number.	Europ Teachers. (M)	Native Teachers. (M)	Europ Teachers (F)	Native Teachers (F)	Students (Male)	Students (Female)	
	At the Out-stations.	Boys.	Girls.	Heathen.																								
					At the Stations.	Boys.																						Girls.
1. Labrador . . . . .	87	96	?	?	183	?	?	?	?	10	?	1	?	2	7	?	?	?	?	?	?	?	?	?	?	?	?	?
2. Alaska . . . . .	**																											
3. North American Indians (California) . . . . .												3		82	95	105	282	4	2	6								
4. Jamaica . . . . .	3688	5615			7393	45	50			151	246	18	13	1659	1849	1855	5363	206	177	383	1	1		3				20
5. West Indies (Eastern Prov.) . . . . .	3																											
St. Thomas and St. Jan. . . . .	267	268			535	1	8			9	18	3	5	254	348	480	1082	31	54	85								
St. Croix . . . . .												3	3	227	271	579	1077	21	39	60								
St. Kitts . . . . .	821	812			1633	6	19			9	34	4	3	489	596	1212	2297	48	69	117								
Antigua . . . . .	1590	1549			3139	9	29			32	70	9	3	726	882	829	2437	55	95	150								
Barbados . . . . .	6	10			2121	14	15			14	43	5	5	341	669	414	1364	44	62	106	†							
Tobago . . . . .	613	675			1288	2	25			15	42	4	4	229	308	983	1520	4	82	86								
Trinidad . . . . .	159	147			306	4	6			11	33	3	3	151	201	240	592	19	31	50								
Nicaragua, (Moskito) . . . . .	61	52			118							17	1	588	666	285	1419	10	31	50								
Demerara . . . . .	177	164			393	5	9			14	22	1	1	140	112	209	461	14	17	31								
Surinam . . . . .	1650	1437			3099	74	27			8	109	9	3	530	564	34	1128	32	12	44								
South Africa (West) . . . . .	821	810			1759	10	22			8	49	6	6	143	145	44	332	7	4	11								
South Africa (East) . . . . .	518	632			2223	41	25			67	8	5	493	153	245	414	18	10	28									
East Central Africa (Nyasa) . . . . .	69	47			1268					32	32	2	1	91	153		244	3		3								
East Central Africa (Unyamwezi) . . . . .	2	2			265					10	10																	
West Himalaya . . . . .	13	8			154	6	1			7	1	2		7	7	1	15			2								
Australia (Victoria) . . . . .	5	3				1				1	1	1	1	51	3					2								
" (North Queensland) . . . . .	5	11			247					4	6	3		83	86		175			2								
TOTAL . . . . .	129	116	11716	11285	18651278	235	240	204	769	103	47	5733	6665	7521	20210	525	675	1200	8	10	6					67	34	

\* Sometimes the Missionaries and their wives are reckoned in the Teaching Staff. † Including the Theological Seminary at Luxton Grove, Antigua.



### III. THE FINALCIAL STATEMENT.

#### INTRODUCTORY REMARKS.

With hearts full of gratitude and praise we present the accounts for the year 1905. The result is a great deal more favorable than we had dared to hope. There is nominally a deficiency of \$3,977.31; but from this amount must be deducted the sum of \$1,138.32, which has already been received on deficiency account, so that there remains the comparatively small *net* deficiency of \$2,838.99. For this we have to thank our good and gracious God in the first instance, who has made hearts and hands willing to help us during the year that is past. But we wish no less to thank our members and friends also, who have stood by us so faithfully and with so much zeal.

Glancing briefly at the accounts we find that, compared with the year 1904 and with the forecast which we made, not only are the receipts larger but the payments in the mission fields are smaller. As regards the Receipts, the contributions for the General Fund show, when compared with the forecast, an increase of \$16,000. Very encouraging are the receipts this time from the mission fields themselves, for which we are specially grateful to our missionaries. Legacies are somewhat smaller, but on the other hand the Interests of Endowment Funds are larger. Altogether, the receipts under the headings of Contributions to the General Fund and Legacies and Endowments are larger by \$10,750 than was estimated in the forecast, and by \$2,000 than in the previous year.

As regards the Payments we would draw attention to the fact, that Surinam and the Mosquito Coast Mission have effected considerable savings, also that the West Himalayan Mission has received many gifts from England. Compared with the previous year, \$12,000 less has been needed in the mission fields, \$500 less than was estimated would be required—which proves that our missionaries have done their utmost to keep down the expenses. True, we can hardly expect that in the next and the following years the payments will continue to be so small. The year 1905 was in an especial measure a year of "savings." Many repairs which were postponed cannot be put off any longer. And, in addition to this, probably a great part of the expense of the Labrador Mission, which hitherto "S. F. G." has borne, will have to be met by the General Mission Fund. Finally, we can hardly

hesitate any longer here and there in our mission fields to enter in at doors which are open before us, and to lengthen our cords, if there is not to be in connection with our Missions a standing still which is only too often equivalent to retrogression.

Thus, we need furthermore the faithful and active assistance of our members and friends, and would couple with our thanks to them the urgent request that they would not let their love grow cold or their zeal abate. And to Him, our bountiful and gracious God, whose help we experienced during the past year in a measure that put us to shame, we would furthermore commend the temporal affairs of our Missions.

THE MISSION BOARD.

## Income.

## I. CONTRIBUTIONS FOR THE GENERAL MISSION FUND.

(a) FROM MEMBERS OF THE MORAVIAN CHURCH.				
1. German Province (incl. Switzerland \$244.88) . . . . .			\$ 7,522 21	
2. British " . . . . .			9,141 50	
3. American " North . . . . .	\$ 4,963 63			
" " South . . . . .	342 55		\$ 5,306 18	
4. From the Mission Provinces. . . . .			\$21,969 89	
Labrador \$ 40.00 Alaska \$186.23 . . . . .	\$ 226 23			
California \$ 5.62 Jamaica \$166.02. . . . .	171 64			
West Indies, East \$674 20 Mosquito Coast \$1,641.68 . . . . .	2,315 88			
Surinam \$1,846.11 South Africa, West \$12.50 . . . . .	1,848 61			
South Africa, East \$55 06 W. Himalaya \$13.92 . . . . .	68 98			
North Queensland . . . . .	25 00		4,666 34	
				\$ 26,636 23
(b) FROM FRIENDS IN OTHER CHURCHES.				
1 On the Continent of Europe. . . . .				
(a) From Societies and Diaspora Members :				
Germany \$13,791 99 Switzerland \$1,010 42 . . . . .		\$ 16,010 97		
Scandinavia \$475 38 Russia \$733 18. . . . .				
(b) Missionary Societies and Individuals :				
Germany \$11,356 71 Switzerland \$11,208 13 . . . . .				
Holland \$1 50 Austria \$14 92 . . . . .				
Scandinavia \$80 75 Russia \$112 59. . . . .		\$ 22,774 60	\$38,785 57	
2 Great Britain. . . . .			35,822 04	
Through the " London Association " . . . . .			6 23	
3 North America. . . . .			52 25	
4 Australia. . . . .				\$ 74,665 09
(c) FROM MITE SOCIETIES.				
1 On the Continent of Europe. . . . .				
Germany \$4,167 25 Switzerland \$1,066 22 . . . . .				
Holland \$56 91 Scandinavia \$67 02. . . . .				
Russia \$5 25. . . . .			5,362 65	
2 Great Britain Moravian Mite Association. . . . .			69 07	
3 Mission Provinces . . . . .			102 63	5,534 35
(d) FROM LOCAL SOCIETIES.				

## II. LEGACIES AND ENDOWMENTS . . . . .

I. LEGACIES.				
(a) On the Continent of Europe :				
Germany \$6,973 91 Switzerland \$5,283 12. . . . .				
Holland \$52 70 Austria \$75 75. . . . .				
Norway \$101 25 Russia \$108 00. . . . .		\$12,594 73		
(b) Great Britain . . . . .	\$ 1,500 00			
Through the " London Association " . \$12,180 12	13,680 12		26,274 85	
2. INTEREST ON FUNDS.				
(a) On the Continent of Europe :				
Deposit Fund . . . . .	\$ 5,439 88			
Crakau Fund . . . . .	7,112 80			
Smaller Funds . . . . .	1,124 19			
		\$13,676 87		
(b) Great Britain :				
Bates Fund . . . . .	\$15,720 62			
Horniman Fund. . . . .	1,619 29			
		\$17,339 92		
(c) North America :				
Society for Propagating the Gospel . . . . .	\$ 3,500 00			
Stauber Fund. . . . .	85 00			
		\$3,585 00	34,601 79	\$ 60,876 64
Amount forward . . . . .				\$168,138 31

## Expenditures.

	Local Receipts.	PAID BY Interest on Special Funds and Gifts.	Contribution from the Gen- eral Mission Fund.	TOTAL EXPENDI- TURES.
I. EXPENSES OF THE MISSION PROVINCES.				
Labrador . . . . .		\$ 24,868 75	\$ 552 67	\$ 25,421 42
Alaska . . . . .	\$ 3,703 12	10,585 95	38 2 50	14,671 57
California . . . . .		864 13	1,251 45	2,115 58
West Indies, West, Jamaica . . . . .	34,179 33		5,700 72	39,880 05
West Indies, East . . . . .	42,999 16		3,085 50	46,084 66
West Indian Training Schools . . . . .	4,845 17	1,225 00	575 00	6,645 17
Nicaragua . . . . .	5,821 83	3,815 36	10,085 19	19,722 38
Demerara . . . . .	2,683 33	1,300 00	250 00	4,233 33
Surinam: (a) Old Stations . . . . .	57,892 23	3,910 30	14,096 03	75,898 56
“ (b) New Work . . . . .	43 75	1,300 00	4,267 24	5,610 99
South Africa, West . . . . .	40,678 84	3,577 00	2,608 75	46,864 59
“ “ East . . . . .	17,068 55	1,228 39	17,267 27	35,564 21
East Africa, Nyasa . . . . .	1,033 37	3,422 64	15,344 55	19,800 56
“ “ Unyamwesi . . . . .	485 34	3,403 90	8,799 93	12,689 17
West Himalaya . . . . .	891 14	8,049 31	2,031 49	10,971 94
	<u>\$212,325 16</u>	<u>\$ 67,550 73</u>	<u>\$ 86,898 29</u>	<u>\$366,774 18</u>
II. TRAINING OF MISSIONARIES				
Preparatory Mission School at Ebersdorf . . . . .	\$ 2,555 50			
Mission School at Niesky . . . . .	3,980 00			
Mission School in England . . . . .	2,277 91			
Advance Study at Home and Abroad . . . . .	477 30			
Education of Theological Stu- dents . . . . .	1,425 00			
Medical Missionaries . . . . .	646 00			
	<u>\$11,361 72</u>	<u>\$ 1,845 69</u>	<u>\$ 9,516 03</u>	<u>\$ 11,361 72</u>
III. PENSIONS.				
For 62 Couples and 8 Wid'rs . . . . .	\$23,484 47			
“ 100 Widows . . . . .	14,826 41			
“ Native Ministers . . . . .	2,451 44			
	<u>\$40,762 32</u>	<u>20,459 77</u>	<u>20,302 55</u>	<u>40,762 32</u>
IV. EDUCATION.				
For 298 Children in Boarding “ Schools and Families . . . . .	\$29,726 53			
“ 41 Sons of Missionaries . . . . .	4,555 81			
“ 33 Daughters of Mission- aries . . . . .	1,042 50			
	<u>\$35,324 84</u>	<u>4,563 48</u>	<u>30,761 36</u>	<u>35,324 84</u>
V. MANAGEMENT				
Mission Board and Secretaries . . . . .	\$ 6,550 42			
Accountants and Book-keepers . . . . .	5,265 00			
Agents and Authors . . . . .	9,838 56			
House Expenses and Mission- ary Lodgings . . . . .	1,291 95			
Printing, Stationery and Pack- ing Materials . . . . .	464 00			
Postage and Freight . . . . .	833 22			
Books and Periodicals . . . . .	572 72			
Deficit of “ Missionsblatt ” and “ Moravian Missions ” . . . . .	253 06			
	<u>750 00</u>	<u>2,336 34</u>	<u>23,502 59</u>	<u>25,838 93</u>
	<u>\$25,838 93</u>			
Amount forward . . . . .	<u>\$212,325 16</u>	<u>\$96,756 01</u>	<u>\$170,980 82</u>	<u>\$480,061 99</u>
to page 191				

## Income.

Brought forward. . . . .	\$168,138 31
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## III. RECEIPTS IN THE MISSION PROVINCES.

## Compare Expenditures I.

Alaska. . . . .	\$ 3,793 12	
West Indies, West (Jamaica). . . . .	34,179 33	
"    "    East. . . . .	42,999 17	
"    "    Training Schools. . . . .	4,845 17	
Nicaragua. . . . .	5,821 83	
Demerara. . . . .	2,683 33	
Surinam, a) Old Stations. . . . .	57,892 23	
"    b) New Work. . . . .	43 75	
South Africa, West. . . . .	40,678 83	
"    "    East. . . . .	17,068 55	
East Africa, Nyasa. . . . .	1,033 37	
"    "    Unyamwesi. . . . .	485 34	
West Himalaya. . . . .	891 14	
	<hr/>	\$212,325 16

## IV. INTEREST ON FUNDS AND GIFTS.

For Particular Mission Provinces, comp. Exp. I. . . . .	\$67,550 73	
" Training of Missionaries. . . . . II. . . . .	1,845 69	
" Pensions. . . . . III. . . . .	20,459 77	
" Education. . . . . IV. . . . .	4,503 48	
" Management. . . . . V. . . . .	2,336 34	
" Miscellaneous Expenses. . . . . VI. . . . .	175 00	
" Special. . . . . VII. . . . .	2,163 95	
	<hr/>	\$99,094 96
Receipts. . . . .		\$479,558 43
This year's Deficit. . . . .		3,977 31
		<hr/>
		\$483,535 74

Note: In addition to the above there was received through the "London Association" \$15,255.27 for special Mission objects. This gives a total of contributions through the London Association of \$57,714.50.

## Morton Legacy.

1903. Payment by the Trustees after deducting refunds. . . . .	\$68,554 69
	<hr/>
	\$68,554 69



## Expenditures.

	Local Receipts.	PAID BY Interest on Special Funds and Gifts.	Contribution from the Gen- eral Mission Fund.	TOTAL EXPENDI- TURES.
Brought forward . . . . .	\$212,325 16	\$ 96,756 01	\$170,980 82	\$480,061 99
VI. MISCELLANEOUS EXPENSES.				
Stated Assistance . . . . .	\$ 482 40			
Special Assistance . . . . .	515 29			
Official Journeys on Mission Account . . . . .	312 11			
	1,309 80	175 00	1,134 80	1,309 80
	\$212,325 16	\$ 96,931 01	\$172,125 62	\$481,371 79
VII. SPECIAL EXPENSES.				
Visitation of Bro. Hamilton to California and Alaska . . . . .	776 18			
Visitation of Bro. Hennig to East Africa . . . . .	1,387 77	2,163 95		2,163 95
	\$2,163 95			
	\$212,325 16	\$99,094 96	\$172,115 62	\$483,535 74

G. O. SCHAMMER

J. BAU

We, the undersigned, do hereby certify that the above financial statement has been compared with the books, and found correct.

For the Finance Committee :

For the Mission Board :

K. H. FELDMANN,

C. BUCHNER, *Chairman.*

D. SHAERF.

Herrnhut, June 21, 1905.

## Morton Legacy.

1905. Grants for establishing a new Station in South Africa (Maitland) . . .	\$10,000 00
West Indies, East (St. Domingo) . . . . .	1,875 00
*For the support of Missions already established . . . . .	56,679 69
	\$68,554 69

\* Part of this sum is included under "Income IV," in the General Statement of Income and Expenditures, and the rest was either spent for outfits, journeys, children's education, pensions, &c., or laid by for such purposes.

# Summary of the Receipts and Expenditures in the Mission Provinces.

## A. RECEIPTS IN THE MISSION FIELDS.

MISSION PROVINCES.	Contribu- tions by members.	Church Collections.	Govern- ment Subsidies.	Farming.	Trades and Businesses.	Medical Aid	Rents and Interest.	Schools.		Miscellaneous Re- ceipts.	Extra Receipts.	Total.
								Govern- ment Aid.	Fees.			
* Labrador .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Alaska.....	.....	.....	.....	.....	\$1108 87	\$100 00	.....	\$980 00	.....	\$1514 25	.....	\$3703 12
West Indies, West.....	\$9371 25	\$5761 06	.....	.....	.....	.....	\$466 73	18580 29	.....	.....	.....	34179 33
“ “ East.....	9894 04	3357 15	\$3500 00	.....	.....	.....	6000 00	16809 00	\$2308 08	1130 90	.....	42099 17
“ Training Schools.....	.....	.....	.....	.....	.....	.....	.....	4525	.....	320 17	.....	4845 17
Nicaragua .....	1366 71	.....	.....	\$172 21	3473 54	.....	582 27	.....	.....	165 64	\$61 46	5821 83
Demerara .....	264 21	380 08	364 58	.....	.....	.....	19 54	843 17	600 29	211 46	.....	2683 33
Surinam, Old Stations .....	5292 13	3089 84	6800 00	\$163 64	17000 00	.....	176 06	23113 98	1967 47	289 11	.....	57892 23
“ New Work .....	29 75	.....	.....	6 99	.....	.....	.....	.....	.....	7 01	.....	43 75
South-Africa, West .....	3787 59	3884 00	.....	1272 52	18298 54	\$679 52	1768 14	4516 19	3520 20	2952 13	.....	46678 83
“ “ East.....	2046 83	1722 36	.....	1425 55	24 79	172 14	.....	9279 00	1309 40	1088 48	.....	17068 55
East Africa, Nyasa.....	97 18	.....	.....	4 92	.....	6 06	95 67	*	.....	829 54	.....	1033 37
East Africa, Unyamwesi.....	.....	.....	.....	.....	\$485 34	.....	.....	.....	.....	.....	.....	485 34
West Himalaya .....	13 34	.....	75 00	.....	.....	.....	43 12	.....	.....	615 20	144 48	891 14
	\$32163 63	\$18194 49	\$10739 58	\$3045 83	\$40391 08	\$957 72	\$9151 53	\$78646 63	\$9705 45	\$9123 89	\$205 94	\$212125 16

\* The receipts from this field are credited to the account of S. F. G. in London.

# B. EXPENSES IN THE MISSION FIELDS.

MISSION PROVINCES.	Journey and Outfit of Missionaries	Salaries.	Medical Expenses.	Official Journeys.	Furloughs.	Deficit in Trade and Industries.	Buildings and Repairs.	Schools.	Evangelistic Work.	Miscellaneous Expenses.	Extra Expenses.	Total.
Labrador.....	\$41 88	\$4471 98	.....	.....	\$519 58	.....	.....	.....	.....	\$15334 98	.....	\$25421 42
Alaska.....	.....	10358 99	.....	.....	643 75	.....	.....	.....	.....	3668 83	.....	14671 57
California.....	.....	1775 00	\$75 00	\$13 70	.....	\$150 00	\$10 00	.....	.....	141 88	.....	2115 58
West Indies, West.....	.....	11366 79	260 34	.....	1700 72	.....	6136 29	\$18637 15	.....	1778 56	.....	39880 05
“ East.....	.....	17828 08	.....	.....	187 50	.....	4610 15	18307 33	.....	5751 60	.....	46684 66
“ Training Schools.....	.....	2167 75	74 63	.....	.....	.....	456 06	.....	.....	3747 35	199 38	6645 17
Nicaragua.....	345 46	13374 23	119 08	877 16	2912 13	.....	431 88	.....	.....	1547 75	114 69	19722 38
Demerara.....	.....	1331 25	31 38	456 33	.....	.....	597 25	1285 00	.....	551 52	.....	4233 33
Surinam, Old Stations.....	1775 61	23085 21	626 37	1607 11	463 33	.....	6253 89	31388 62	3120 80	3985 62	17 00	75898 56
“ New Work.....	.....	2582 19	67 13	427 04	.....	.....	135 08	525 38	1313 97	560 20	.....	5610 99
South Africa, West.....	.....	15784 38	47 73	4425 33	994 52	.....	5544 67	11882 19	71 94	3226 44	4888 29	46864 59
“ East.....	.....	12425 29	3 75	3494 29	1564 09	.....	3176 28	10588 40	2811 46	1511 90	45 75	35564 21
East Africa, Nyasa.....	425 00	5257 80	192 05	330 31	1458 40	.....	830 14	258 78	940 17	4207 55	5810 36	19800 56
East Africa, Unyamwesi.....	3604 98	4659 32	68 88	1088 15	959 69	\$103 55	529 26	.....	141 15	1476 48	57 71	12689 17
West Himalaya.....	220 74	4 27 19	132 52	598 98	3317 92	211 05	148 29	.....	1122 91	792 34	.....	10971 94
	\$6466 67	\$135845 45	\$1722 06	\$13 08 40	\$18296 63	\$464 60	\$2859 84	\$92872 85	\$9521 50	\$4373 00	\$11133 18	\$560774 18

Annual payment from Morton Legacy for the Coolie Mission . . . . .	1,300 00	
	<u>          </u>	\$ 5,210 30
Amount Forward. . . . .		<u>\$47,869 48</u>

Amount Forward . . . . . \$47,869 48

### VIII. SOUTH AFRICA, WEST.

Half of the interest of South African Endowment . . . . .	656 25	
Interest from Training School Endowment Fund . . . . .	1,020 75	
Annual payment from the Morton Legacy for Port Elizabeth . . . . .	1,300 00	
	<hr/>	3,577 00

### IX. SOUTH AFRICA, EAST

Gifts from Switzerland, Sweden, England and North America . . . . .	6 52	
Half of a Legacy from Switzerland . . . . .	500 00	
Interest from the Hollmann Endowment . . . . .	65 62	
Half of the Interest of the South African Endowment Fund . . . . .	656 25	
	<hr/>	\$ 1,228 39

### X. NYASA.

Gifts from Germany, Switzerland and Scotland . . . . .	13 4 11	
Half of the gifts on Account of East Africa from Germany, Switzerland and North America . . . . .	274 78	
For a native Evangelist from Zoar, North America, Northern Province . . . . .	35 00	
Contribution from the Jamaica Missionary Society . . . . .	300 00	
Interest from the Ipyana Legacy Account . . . . .	73 75	
Annual Payment for Mbozi . . . . .	\$1300 00	
" " Isoko . . . . .	1300 00	
	<hr/>	2,600 00
	<hr/>	\$ 3,422 64

### XI. UNYAMWESI.

Gifts from Germany . . . . .	\$ 25 12	
" " England . . . . .	3 0 00	
Half of the gifts on account of East Africa from Germany, Switzerland and North America . . . . .	274 78	
For the support of Brother Seibt from the American Province, North . . . . .	204 00	
Annual payment from the Morton Legacy for Kitunda . . . . .	\$1300 00	
" " " " " Sikonge . . . . .	1300 00	
	<hr/>	2,600 00
	<hr/>	\$ 3493 90

### XII. WEST HIMALAYA.

Gifts from Germany—Including \$150 from the East Indian Missionary Society of the Francke Endowment . . . . .	154 11	
Gifts from England (London Association \$392.37) . . . . .	3,976 67	
Gifts from North America, Northern Province . . . . .	1,046 5 1	
For the native Evangelist in Chot from England . . . . .	52 50	
For the Evangelist Paulu from North America . . . . .	75 00	
For Native Bible readers . . . . .	135 73	
Interest from Endowment for China . . . . .	8 75	
Annual payments from the Morton Legacy, for Simla . . . . .	\$1300 00	
" " " " " Chini . . . . .	1300 00	
	<hr/>	2,600 00
	<hr/>	\$ 8,049 32
		\$67,550 73



## State of the Mission Treasury, July, 1906.

The accounts for 1904 closed with a deficit of . . . . .	\$28,861 19
The accounts for 1905 closed with a deficit of . . . . .	3,977 31
Total Deficit . . . . .	<u>\$32,838 50</u>
Received to end of 1905 towards payment of deficit . . . . .	<u>29,169 23</u>
Deficit at the close of this year's accounts* . . . . .	\$ 3,669 27

\*During the year 1906, \$830.27 additional were received toward the payment of the deficit so that June 21, 1906, a balance of only \$2,839.00 remains to be paid. See Introductory Remarks to Financial Statement 148.

The \$29,169.23 contributed up to the end of 1905 towards the deficiency were received as follows :

1. From the German Province, i. e. the Continent of Europe :		
Germany (including Bethel and Australia, \$165 07) . . . . .	\$ 8,124 61	
Switzerland . . . . .	3,098 41	
Holland . . . . .	7,508 63	
France . . . . .	10 00	
Austria . . . . .	15 00	
Scandinavia . . . . .	25 00	
Russia . . . . .	125 32	
	<u>18,906 97</u>	
2. From the British Province . . . . .		2,034.27
3. From the American Province, North, . . . . .	\$ 4,734 00	
"                    "                    South . . . . .	1,641 46	
	<u>6,375 46</u>	
4. From the Mission Provinces :		
West Indies, East . . . . .	\$ 307 01	
Nicaragua . . . . .	245 63	
Demerara . . . . .	169 25	
Surinam . . . . .	41 70	
South Africa, West . . . . .	362 05	
South Africa, East . . . . .	160 41	
Nyasa . . . . .	25 00	
West Himalaya . . . . .	29 42	
Australia . . . . .	512 06	
	<u>1,852 53</u>	
Total receipts on account of deficit to end of 1905 as above, . . . . .		\$29,169 23

For all gifts received in the course of the year, on account of current expenses and toward the payment of the deficit, sincere and most hearty thanks are herewith expressed by

THE MISSION BOARD.

ALASKAN MOTHERS WITH THEIR MISSIONARY.





## VII.

THE MEMBERSHIP OF THE ENTIRE MORAVIAN  
CHURCH,

JANUARY 1, 1906,

according to the statistical tables in the "Herrnhut" of July 27,  
1906.

	Congre- gations.	Communi- cants.	Total Jan. 1, 1906.	Total Jan. 1, 1905.
German Province .....	23	6,203	7,958	7,920
Russia and Australia.. .....	2	190	297	287
Bohemia and Moravia.....	11	622	984	930
British Province .....	41	3,656	6,258	6,203
American Province, North.....	96	13,700	20,141	19,794
American Province, South .. .....	26	3,566	5,736	5,615
Foreign Missionaries in 15 Pro- vinces.. .....		394	450	450
Totals .....	199	28,331	41,824	41,119
"Diaspora" Work on the Conti- nent of Europe.....	50		70,000	70,000
Foreign Missions.. .....	245	32,529	101,260	100,391
Grand Totals .....	494	60,860	213,084	212,590











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